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THE CROSSES CASE IN CHEAPSIDE;

Whether its Militia, the setting of it in a posture of defence, be according to Law.

THE CONTRARY IS MAINTAINED by one, who hath little of that, we *commonly* call *Law*; against those, who have as little of that, we *truly* call REASON.

Notwithstanding,

The Dispute is carried all along in a coole and orderly way, by the Law of Heaven, the line and rule of the Word, and as in Gods presence, Who is Judge Himselfe; So as the Man in understanding may finde *Strong MEATE* here; The Childe *MILKE*.

JER. 10. 15.

They are vanity, and the Worke of errors: in the Time of their Visitation they shall perish.

ACTS 26. 32.

This Man doth nothing Worthy of death, or of bonds.

ACTS 19. 38.

Wherefore if Demetrius, and the Craftsmen have a matter against any Man, the Law is open.

Printed In the Climacterical Yeare of Crosses, and Crosse Men.

For T. V. 1642.

BY WAY
OF PREFACE
To the *Reader*.

SHould I, in rendring an account of this *Case*, present thee with a *Toy*, it might passe with allowance; for experience tells us; That a *Toy* sometimes makes a fuller discovery, what mens inclinations are, then a very serious matter can do.

But surely this *Case* will be granted to be *sad* and *serious* both, if we consult with *Papist*, *Atheist*, or *Protestant* eyther: And, I verily beleeve, of generall concernment also, relating not onely to the *Street-Crosse*, but *Highway*, *Church*, *Chappell*, *Chancell*, *Window*, *Closet*, *Corner*, *Brow*, *Breast-Crosses*, all the Crosses in the world, that are the worke of the cunning Crafts-man, or otherwise made with hands and the fingers ends to helpe devotion or for Religious use.

And yet I have not named the *Master piece*, nor the *Master workeman*; this is the *heart*, and that the *Idol* there, set up in that place, where God should have His Throne: (note in passage, an Idolater dethrones God) for in the *heart*, the *peace*, the *love*, the *feare of God* should beare sway; and in token of victory over the *Idoll* there, *beare away the Garland* [a], as the purpose of the word is. Were all the forementioned Idols (they are the worke of the Crafts-man, according to *his own understanding* odious to God and good men [b]) were they all cast

[a] ἡ εἰρήνη τοῦ θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν. *Palmam obtineat.* Col. 3. 15. Hos. 13. 2.

[b] God will have no worship of our devising; wee may onely doe what He bids us, not bid what He commands not. Never did any true piety arise out of the corrupt puddle of mans braine: If it flow not from Heaven, it is odious to Heaven. Doctor *Halls* contempt. *lib* 12.

out to the *Moles* and to the *Bats*, the heart would fetch them in againe, ſmooth them over and ſet them up before the eyes: for not onely theſe piles of Abominations, but every point of *popery*, had their originall draught in the heart, there they were firſt hatcht. In very deed the *heart* is a *Common ſtew* (no better;) therein you may finde the *Popes Chappell* and *Maſſe-booke* too. Therefore, though the *Croſſe* in the ſtreet, hath mooved the quarrell, and it ſhall be *ſerved* in its kind; one man or more hath (*ſerved*) defiled that *Baal* a *little*, by the good word of God with me, I ſhall defile it much [c]: But yet, ſince the quarrell hath its *riſe* onely thence, with Gods helpe it ſhall be carryed on, to the defiling the Maſter-worke, and its workeman, I meane the heart and the *Idoll* there, for thereon will the Lord power forth the fury of His wrath, and the ſtrength of battle. And there is mighty Reaſon why it ſhould be ſo; for, to ſay all in a word; That Idol hath not onely *mated* the God of Hoſts, ſetting up its ſelfe in His Throne, but alſo hath, doth, and will move all the quarrels in the world. Saint *James* his queſtion can receive no other anſwer but his owne, *Whence comes warres and fightings among you* [d]? Hence, even *from your Idols, your luſts that war in your members*. That hath beene the anſwer, and that muſt be the anſwer to the worlds end. *Divels* and *Idols* doe all the miſchiefe in the world.

[c] 2 King. 10. 18.

[d] James 4. 1.

But yet wee will not beleeve this, and it is a ſtrange matter, and as ſtrange a conceit, That we ſhould feele our *Croſſes*, feele them ſmart and ſore upon us, and not beleeve, that the *Idol* hath cauſed them. It is a weake and fond conceit too: as if we could thinke, *That affliction comes out of the duſt*; and trouble *ſprings out of the ground: that the*

Job 5. 6.

ruſh

rush grows up without mire & the flag without water. Job 8. 11.

I thought it very fit to mind thee (Reader) hereof on the threshold, that thou mightest enter the house with more care and watchfulnesse: for this will perswade thee to beleeve, That the *Crosses Case* is a sad and serious case, which now I shall open unto thee so farre, as may be sutable to a Preface.

You are not such a stranger to our Occurrences, as not to have seene or heard what a stirre there was some moneths since, about the *Crosse*; what crossing of shinnes, and of heads, and of backes, and of hearts too! What bloody noses, and scratcht faces, and back-blowes there were, and all about the *Crosse*, to maintaine it according to its dignitie, in a posture of defence.

A man could not passe that way, but he must declare himselfe, *whether for the Crosse or against it*; he must not conceale himselfe in the Crosses case, (as in good reason he might in such a presence but) if he did, he was *Crossed*, as aforesaid.

One evening, hearing a noyse thence, as sometimes from *Paris Garden*, I stept up the street, to resolve my selfe, whether there were any *Bulls* and *baiting* there: and behold both; for there they stood as dogs at a Bay, baiting each at other; who? The Psalmist answers, *a company of spearmen* (carrying their weapons in their mouthes [a]) the *multitude of the Bulls*, with the *Calves of the People* [b]. *Lord rebuke them* said I, and away I trudged; for truely I never liked to crowd-in amongst unreasonable Creatures, that cannot tell when, or how far to put forth their strength, nor how to suspend or call it back.

[a] Psa. 57. 4.

[b] Psal. 68. 30.

But so every thing acteth according to its principles, and I according to mine; So soone as I returned home, I examined the *case* seriously & heartily;

tily; and I issued the same, or rather the *sacred Scripture* for me, thus; though I could not handle it altogether in the same order.

1. That the defacing the Crosse is an act justifiable by the highest Law and in the Highest Court. Surely it was never questioned by sober men since man was upon the face of the earth, till now; whether of the two (considering what an Image it is) had better warrant, the cunning Carver to fashion the *nose* by *day*; or the Carvers adversarie, to strip it off by *night*.

2. That this Crosse so defaced is not to be pittied, pitty shewen to stockes and stones argueth *crueltie* towards a *brother*. *A Righteous man regardeth the life of his beast; but the tender mercies of the wicked are* (the tender mercies of the) *cruell*: So we should read it; *tender mercies*, and cruell! that cannot bee: the meaning is, the *wicked have no mercies at all*.

Prov. 12. 10.

Plane nulla Fun.

3. That the Crosse stands not by warrant of Law; but by the pleasure of Man, holding only by *Tenure* of free will and ignorance.

4. That it is an Idol and must down; his *covering* and *ornament* must be *defiled* also, with the *hand* and *heart* both; & this will cause wars, even the strength of battle; for the heart will struggle to maintaine his Idol, and the Idol will have great wrath, because he *knoweth that he hath but a short time*. Notwithstanding all the trouble, God will overcome at last, and the Idol shall be defiled. But good provision is made, that the Citie, parting with an Idoll, may have an *Ornament*, such as will advance the name of her God, and be to the heart of the righteous there, the most specious *Ornament*, that ever was seene in the world; A *pillar* shall be raysed, *named*, *dedicated*, to the Known God, *known by confounding*

Rev. 12. 12

His

His adversaries, and working salvations for his *Israel*. A objection followes touching the Crosse, and an answ thereunto, then a little good counsell, and then I have done prefacing.

Obj. It will be said, the Crosse stands defaced onely and no more; it is not defiled: And perhaps his friends will beautifie him againe (they make him a god, against proprietie of speech, it shall be the masculine gender) wash his face and wipe the dust from his eyes.

Ans. Perhaps so, yet I cannot beleeve it: Not, that now God has begun, His enemies shall make an end. The Crosses case is before a judge, who will doe right, for He is the judge of all the world. He hath given sentence in this case; But yet betwixt the giving sentence against an evill work, and the execution of the same, there may lie, though no *gulfe*, yet a great space of time: *Therefore the hearts of the sons of men are fully set in them to doe evill*[a]. while we are let *alone* (not troubled) wee are the more nearely *joyned to Idolls*[b]. But this is the comfort, sentence is not onely pronounced, but in part executed upon these Idols: God hath appeared to be as He hath said, *I will be terrible to them, I will famish all the gods of the earth*[c]. So He hath said, then He wil do it, no doubt of that. He hath begun, Hee will make an end. Hee hath smitten the earth more *terribly*[d] this last yeare, then the yeare before; It is not his manner (for his charge is against it) to smite like a man, *thrice*[e], and then stay; Hee will go on till Hee Hath consumed.

[a] Eccles. 8. 11.
[b] Hos. 4. 14
[c] Zeph. 2. 11.
[d] Isa. 2. 19.
[e] 2 King. 13. 18.

But Reader, let us come home to our selves and consider, *what patience have we?* There is need of a great deale, and that it hath a *perfect worke*[f]. Nay, there is a mother Grace, get that, and we have all; *What faith have we?* you will say, a *little faith, as a graine of Mustardseed*. God be thanked for that *little*, for that will grow; But we cannot stay the growth of it. It was well answered to one, who said he *was getting such a grace*; "you should have

[f] James 1. 4.

"got

Antea perandum utendum nunc.

χαλεποὶ λίαν

h Mat. 8. 28.

2 Tim. 3. 1.

i Ephe. 6. 13.

"got it before, for you must use it now. We cannot live upon a *little* in these *deare, hard* [g], *and perilous* [h] *times*. A little will not serve the turne now. These are *smiting* & extraordinary times. *Take we unto us the whole Armour of God: above all taking* [i] *the shield of faith*. And now, supposing our selves standing in a good posture, like compleated souldiers, having our *militia* well ordered and sure, let us fall a *smiting* too; and so (if the expression be fit) save God the labour of *smiting*: when He smites, the stroke will be terrible. Either God must smite or we must smite. At what? Every man at the Idols in his own heart; There they are set up in that throne, else there had never been a stumbling blocke set up before the eye. We must *smite* at these. And we must smite, not as once the King did, by halves: he smote *thrice* and stayed: No, wee must smite five or six times, till we have smitten the Idols set up in our hearts, and have consumed them; and then the stumbling blocks before the eyes will fall off themselves and be utterly destroyed.

We, silly men, can be taken with no argument but what may be felt. Behold here it is, and was intimated before. Look we all over the *circumference*, and round about, and to every part of the same, so wide and large, we shall see all the lines of our sorrowes, our troubles and our feares tend directly to the *Idol* in the heart, there they be *centered*, thence they come, be we well aware of it; That wee keepe our hearts with all dilligence, and our soules from Idols. Then see the benefit; though we have the bread of affliction for our meate here, and teares in plenty for our drinke (for in reforming times so it may fall out) yet notwithstanding all that, it will be *peace at the last*: There is a word of promise for that; though at *evening tide trouble*, yet in *the morning it is not* [k]: Though in the middest of our yeares, & for a moment afterwards we are disquieted; yet, doing as aforesaid, *our end shall be peace*. Amen.

k Esa. 17. 14.

THE CROSSES CASE.

SECT. 1.

The Case opened. The injury done to the Carvers worke there. His blasphemy in giving sacred Names to that, which his owne fingers have made.

THe sad Story touching the *Crosse* begins, which yet made sober men laugh, others cry, or doe worse. Not long since a notable indignity was done upon the *Pile* of *Images* in Cheape-side of ancient standing there. Some body, we are sure of that, and a Man sure, but whether one or two or more, we cannot so well tell, stept up above the barres of Iron there incloſing the Crosse, wrencht off a *Leg* and part of the *Thigh* from that *Image*, they presumptuously called *Christ*; pluckt away the *Popes Miter*; *disarmed* his *Cardinall*; crackt the *Queene*

Mothers Crowne, tooke away the halfe, and moſt ſhamefully defaced a fift, for its *Noſe* is gone.

In common ſpeech we call theſe Images ſo, as an unskilfull Painter, drawing the figure of a *Lion*, and ſuppoſing the beholders might thinke it an *Aſſe*, he writ at the bottome of the Table, *This is a Lyon*. Well then becauſe theſe Images ſtand upright like the *Palme*, wee will take them to be as they are called, neither *Beares*, nor *Lions*, but as in vulgar opinion and common ſpeech; the firſt I dare not Name, the ſecond the *Pope*, the third his Cardinall, the fourth the *Virgin Mary*, the fift I know not who, old Saint *George* perhaps, Doctor *Heylins* Saint, or Saint *Innocent*, for it ſtands like an harmeleſſe fellow, more like to take a wrong then to doe any; but if it be hee, he has beene a brave fellow, a *Pope* in his dayes, ſome ſay a *Biſhop* now; or Saint *Faux*; he had that honour conferred upon him ever ſince his Fire-worke.

Reader, let us underſtand our owne freedome, that wee have as great a libertie of conceit in theſe caſes as the Carver hath, and may uſe the ſame libertie in giving a Name to this Saint now its *Noſe* is off, as the Carver did when hee firſt put the *Noſe* on. And we will give it a true Name, the ſame which all its Anceſtors have had before it: As the plaine fellow ſaid, hee would call *a Spade a Spade*, that hee would, and ſo we are reſolved to doe; or, which more inſtructeth, as the good King called the *Brazen Serpent* in thoſe dayes, when they would burne incenſe to it, not the *Brazen Serpent* then, but *Nehuſhtan* [a] plaine braſſe and no more, nor of any more uſe then; ſo wee muſt call it (and there is much more reaſon for it) אֶבֶן a *Stone*; ſome more coſt and paines beſtowed upon it and its fellowes by the Carver, then what they had when they lay together in the ſame *Quarrey*, and yet but a *Stone*. And it is the Name by which the *Lord* calls them; *She defiled the land and committed Adultery*; with what? with *Stones* and with *Stockes*. [b] The cunning Carver ſhould well obſerve this, who, as bold now as ever, dares give different Names to *Similar* or like

[a] 2 King. 18.4.

[b] Jer. 3.9.

like parts, as that this *Stone* is, I muſt adde, &c. for I feare to ſpeake forth; but this I will ſay, a *lie* is in his mouth, as it is in his hand, and blaſphemy alſo. All his Art and Coſt can make it no other thing, but what it is, *Wood* and *Stone*; therefore *the part* (of the wood and ſtone) *Muſt have the ſame Name with the whole.* * But it cannot be expected that the cunning workeman will heare and feare, and doe no more preſumptuouſly, becauſe it hath beene a queſtion long ſince, *Whether the Carver or his ſtocke bee more ſenſeleſſe.*[r]

* *Pars ſimilaris eſt, quæ idem cum toto Nomen habet.*

Having now given this Saint its true Name, which belongs to all its fellowes, being deſcended from the ſame *common ſtocke*, and having reproved the *Carvers* blaſphemy, I goe on in my ſtory to enquire the time when this *Sacriledge* (as they call it) was committed. VVhen was it done? VVe cannot tell the preciſe time; it was a Night worke, that is certaine; for, as was ſaid touching the defiling of ſuch another Image; *And ſo it was becauſe he feared his fathers houſehould, and the Men of the Citie that hee could not doe it by day, that he did it by Night.* So here, the Man (for I will take him ſingle) feared the Men of the Citie, and did it by Night; what time of the night? whether in the third or fourth watch is uncertaine too. But certaine it is he watcht his time, and tooke it whilſt the Watch was faſt aſleepe. So we have the ſtory: now heare what followed.

[r] Pſal. 135. 18.

Judg. 6. 27.

SECT. II.

The next morning opened the caſe more clearely, and the thoughts of men about it. Next night they made their watch *ſtrong, but had they thought on it ſooner, they had made a wiſer choyce. Ancient Records aſſure us, that* Geeſe *are the moſt approved* watch, *and choiſeſt* guard *about Images.*

NExt morning the *battery* made upon the Croſſe was in the paſſengers eye; they came thither after the manner

ner, to make ſupplication; and, beholding what was done, inſtead of ſupplication they put up a rayling accuſation againſt him, that had done them no hurt: And the wiſe Citizens, neighbours there abouts, were troubled about it, they chattered, and little better then railed too. Then they reſolved upon the queſtion (for they ſaw they had to doe with a *ſleeping Watch*) to watch it better for after times, ſo to keepe their Croſſe in a *poſture* of defence: for that purpoſe, they had *Souldiers* keeping watch about it, and a *Captaine* a good friend to the ſame. Had they but one night ſooner taken their time for ſo grave a conſultation, and beene pleaſed to have admitted me into their councell, I thinke I ſhould have over-ruled them by a ruled caſe, and ſo have diſwaded from making choyce of Souldiers to watch their Croſſe: for they for the moſt part, and as their ſupply is, will eate and drinke to the full, and then, as experience tells us, are faſt aſleepe when the ſpoyler comes. The Children of darkeneſſe were wiſer at this point, then are they, who profeſſe themſelves children of light. They committed the ſafeguard of their Images to thoſe Creatures, which are very wakefull, being fed with dry meate, and their drinke is as ſmall as water. It is a *Booke-Caſe* regiſtred in the Romane Antiquities, and thereon depends a very bloody ſtory; I will paſſe that over, and briefely ſet downe ſo much as relates to the caſe, becauſe it may ſtand us in ſtead, if not to *watch* the Croſſe, yet to ſafeguard our houſes.

πολυθεισμὸν. The Romans had a *plurality* of *Images* as wee have (I muſt not yet call them *Gods* nor *Idols* neither, I ſhall anon by very good warrant) their *Houſhold* and their *Cloſſet* Images; ſome ſtanding more open, other ſome more reſerved. But theſe ſuffered many indignities and very ſcornefull uſage, not onely from Mice, Rats, and Spiders, but from the hands of violent Men, who have tumbled them about the houſe, and trod them like mire in the ſtreet, as if the Carver had beſtowed no coſt nor worth upon them.

They had alſo their *Tutelar* Images, ſuch wherein they placed

placed the ſafeguard of their Citie, and whereto they gave the ſame *Veneration*, (I muſt not ſay *Adoration*) as the Papiſts to their Croſſe; theſe they committed to their ſtrongeſt hold, their Capitoll; and for their ſafeguard and ſureſt *watch*, there they appointed a moſt wakefull *Guard* over them, a *guard* of *Geeſe*, which did diſcharge their *cure* very well and like themſelves, and ſo quitted the place in a time of great extremity and moſt eminent danger, as wee may reade if we would draw out the ſtory a little longer. I will record no more of the ſtory here, but what *honour* and *dignitie* was done by the *Romans* to their *Geeſe* for their good ſervice done to them and their Images; in memory whereof, and in returne of thankefulneſſe for ſuch a deliverance; The *Romans* appointed as great a *Feſtivall* to the honour of their *Geeſe*, as the Papiſts doe to the glory of their Croſſe, for it ſtands upon record at this day, being regiſtred the *Gooſes Holiday*.

c Luc Fl. lib. 1. cap. 14. Aug. de civit. lib. 2. cap. 22.

SECT. III.

All that hath beene ſaid hitherto was intended purpoſely for the ſcorne of Images, their Carvers, Servers, and upholders. The Sober man can turne to a ſacred Story, *and learne from it the doome of Images, and Image ſervers.*

IT will be ſaid now, *That all this hitherto is ridiculous.* Indeed it is ſo acknowledged, and ſo intended, as beſt befitting now the brutiſh workeman and his worke; The Name he preſumptuouſly puts upon it; the regard alſo and *Watch* he fooliſhly ſets about it: Hee that will be ſerious, can turn to the ſacred ſtory, thence obſerve a greater *deſilement* then was all this here with us, upon the Images and their worſhippers, for there was a *Guard* and *Captaine* ſet about them, *Who ſmote the Worſhippers With the edge of the Sword*, then brought *forth the Images and burnt them.* They ceaſed not here, for they brake downe the very chiefe and *Prince*

2 King. 10. 23. 25, 26.

Vers.27. of the Images (the *Image* of *Baal*) and *they brake downe its houſe over its head*, and about its eares too. What then? then *Baals* friends called a guard to watch it by night, and cunning workemen to build it by day; and Carvers to forme and faſhion it anew; was it not ſo? No, *Baal* had not a friend that durſt appeare for him. I pray you let us reade on in the ſtory, and obſerve it well; The Souldiers and Captaines brake downe the houſe, (the covering of *Baal*, that which ſheltered it from the injury of weather, wee ſhall heare more of that anon) and made it *a draught houſe unto this day*. Here was a defilement indeed, a notable indignitie, greater by farre then had been, if they had pluckt off his Legge and Thigh too, and Noſe alſo; they ſhattered the *Image* to peeces; they brake downe the houſe of *Baal*; and which was the higheſt indignitie that could be offered, but beſt befitting that Lordly thing, they ſet there in place Hoſea 8.8. and ſtead thereof, a *veſſell, Wherein is no pleaſaure*, for they made *Baals* houſe a *Draught-houſe unto this day*; Now *Baals* friends will appeare in his caſe, and object here, Firſt.

Ob. That theſe *Worſhippers ſo ſmote with the edge of the Sword* were the worſhippers of *Baal*.

An. Yes there is no doubt of that, for the context is plaine:
b Vers.23. b but yet this is more then they will grant us anon; when they will ſay, it is one thing to *ſerve* an Image, another thing to *Worſhip* it (but of this in due place.) Theſe worſhipped *Baal*, that is plaine, and were called *Baalites*, ſuch, who cut
1 King. and ſlaſhed themſelves till the blood guſhed forth upon
18.28. them, much after the manner as the Papiſts uſe upon their *Good Friday*.

*Obj.*2. And the Image was *Baals Image*; and then it was ſerved well enough, for it was an *Idol*, and the moſt filthy, beaſtly, moſt abominable *Idol* that ever was gazed upon; ſome conclude the name of it was *Priapus*, and there is ſcarce any man, Scholler or no Scholler, but he knowes what that was a filthy god indeed.

*An.*2. My little reading can give little ſatisfaction what this
בַּעַל Idols Name was; *Baal* is a common Name as *Lord* with us;

and

and hee was resembled by divers *figures* according to the pleasure of the Carver and the imployment he was designed unto: He served the *Sechemites* according to *Covenant*, as their *Guardian* or *Tutelar* god, which they called *Baal-Berith*, [a] and his *Figure* was (I conjecture so, and the wisest can no more) a *Goose*. He served others to drive away the *flies*, which they called *Baal-Zebub*, their *Fly-god*: and his figure was a *flye*. He served others to watch their fields, and gardens to fright away the Crowes thence, which they called *Baal-peor*, and his figure was, *Priapus* as some *affirme* at this day. These are but conjectures wherein we take a latitude: The truth is, *Baals* Image was a very *proteus* for his various shapes; he was every thing, what the Carver pleased, and yet *nothing*, neither fish nor flesh; but if any thing in the world then *wood* or *stone*, a very stock, which is the Name was given to all his Ancestors, and must serve to all the pedegree of Images unto the worlds end. The holy Ghost gives us his proper Name, calling him, *That shame*. We are sure that is his Name, and belongs of right to all *the stocke of Images* that ever were, or ever shall be framed by the cunning Workemen, not a *shamefull* Idoll, but in the *Abstract*, *That shame*. And yet let us take good notice of this, that *Baals* Image, *that shame*, was not such a *shame*, such a filthy thing as is that *Image* so lately defiled. VVhy so? Because *Baals* Image was, as it was named, *Baals Image*; and this had its forme or figure as you heard, a *Goose*, a *Flye*, or a loathsome thing, which I will name no more, being called by his proper Name, and so it was named, *that shame*; like to like, a very good agreement. But the Image now so lately defiled is as filthy all over as *Baals* Image was: and that which makes it more filthy and more abominable yet, is the Name, the daring workeman at first put upon it, was received from his mouth and so continued to this day, he named it and so do others from his mouth; (I feare to speake after them, yet I must) *Christ*, the Lord Christ declaring himselfe to be the Sonne of God with *power by the resurrection from the dead* [e] All this

[a] Jud. 8 33

2 King. 1. 3. *vid. junium.*

[d] Hosea 9. 10.

[e] Rom. 1. 4.

sug-

ſuggeſted in the Name, for they call the Image now defiled *Chriſt riſing from the grave.*

Truely I want words to ſet forth the abominations and Blaſphemies of this generation, I meane the generation of thoſe cunning vile men, thoſe Image-Carvers. And yet, now I remember, words could ſtand us in noſtead, becauſe the workemen and their workes are alike, ſo blockiſh, and ſenſeleſſe, as aforeſaid.

VVe will conclude from the premiſſes, that, ſith this Image is ſo filthy and abominable, yet is called by ſo excellent a name: Sith, it is *that ſhame*, that *ſhame* to Chriſtianity, to profeſſion, to the Goſpell, to thoſe who would *ſhew themſelves Men*, and yet is Named *that glory*, the *glory* of the *Church* her *Chriſt*, a *King*, a *Prophet*, and a *Prieſt*; ſith I ſay it is ſo named, and yet this *Glory* is changed into the ſimilitude of a *Stone* or *Lead*, ſuch vile and contemptible matter; therefore the perſon that pluckt off the *Leaden* Leg and part of the Thigh from the Image did very well: And if the Magiſtrate now ſhall breake downe all the Images, and defile their Covering, ſo *deſtroying them one of Iſrael*, he ſhall doe better: for beſides what hath beene ſaid, we muſt conſider this, That *Baals* Image, though a filthy thing, *that ſhame*, yet was the Image (as ours are) pleaſant to the eyes, and to be deſired, which appeares, becauſe *Iſrael*, a wiſe and underſtanding people were inamoured with it, ſo as they joyned *themſelves to it*. [a] See how inſnaring theſe filthy things were! They were a trap and a ſnare and a ginne to Gods owne people. Are they not as inſnaring ſtill? I will inquire into that anon, and reſolve it. In the meane time ſober men will learne by this, to obſerve their charge and doe thereafter; *Yee ſhall defile alſo the covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold; thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, get thee hence.*

a Numb. 25.3.

Eſa. 30.22

VVe ſhall make very good uſe of this ſacred Scripture anon, in defence of the accuſed if he ſtood at the barre: In the meane time we will take a view of what is ſaid; The *madneſſe* of theſe men is rebuked, who miſcall their Images; their folly

folly manifeſt for keeping a guard and watch over them: ſober men have taken forth their leſſon alſo. Now I muſt reprove theſe ſo pittifull men for ſhewing mercy and brotherly compaſſion towards ſtockes and ſtones. Surely a *ſcorne* will be put upon them for ſuch fooliſh pitty.

SECT. IIII.

Their fooliſh pitty is laughed at by the Ancients, Jewes and Gentiles; Living Images command pitty, the dead ſcorne.

I Will not aske the former ſort (the Papiſts) *what ayleth them*[g], for their gods are defaced. Nor will I at preſent ſay to the other ſort, as he to the men that ſtood by, will *yee plead for Baal, will yee ſave him*[h]? I thinke it may fit very well to reaſon out the caſe a little in ſcorne of that Image, as I find both Jewes and Gentiles, Heathens and Chriſtians have done before me in the like caſe; and ſo I ſhall make way to my ſcope after this manner; Here is a battery committed; What though? let him complaine that is *damnified, hurt*, or *grieved*.

[g] Iudg. 18. 24.
[h] Iudg. 6. 31.
Barn. 6. Hor. Sect. 1. Sect. 8. Mar. 8. Ep. 39. Tib. 1. 10. M. felix in fol. b. 16. l. 2. v. d. Com. Lact. 2. 2.

Firſt, here is no dammage none at all; the *Popes* power is not a jot the leſſe now his *Miter* is gone; his Cardinall can do as much with one hand, as he did before with two. And the *Mother* can command her *ſonne* as *imperiouſly* as ever ſhe did, though halfe her crowne be gone. And the defaced Saint ſmels as well now without a *Noſe* as before when it was freſh and new out of the Carvers ſhop. They have received no dammage none at all.

Secondly, nor are they hurt or grieved; It is their patience you will ſay to ſtand ſtocke ſtill and ſilent, when vilified or injured: yes, be it ſo, but here I ſhould rather thinke it the effect of *uſe* and *cuſtome*: for theſe Images have beene ſo long expoſed to the ſcattering of Crowes and other birds, to the ſpitting and ſpauling, to the injury of weather, haile, raine, windes; that now they can ſuffer any thing, even duſt to be caſt into their eyes, and yet not wipe it off. Here

is no hurt done, no grievance at all. The Image next cryed not *Oh*, no not when the fellow pluckt off its legge and thigh both; nor did it resist at all, nor thrust the man from it, when he more then played with its nose; doubtlesse there was no hurt done, for then it would have cryed out in the eares of its neighbours. Why then doe the men of the City complaine? where lieth the griefe? they are a little wiser I hope then *Demetrius* the Silver Smith, and pretty well perswaded *That they are no Gods which are made with hands*, why then should they complaine as they doe and call out so bitterly?

Acts 19.26.

SECT. V.

These so pittifull men shew compassion to the Crosse and none to the Citie; they are questioned and rebuked for so doing.

THey have but one thing to answer, and truely they will speake against their owne Soules; they tell us a goodly pile of Images is defaced, which (they will tell us anon) they accounted an ornament to the place.

VVell but sith they will cry out of this indignitie, which was offered to a pile of stones; I must question them about their outcry in the presence of God, & they must answer as in the same presence. But who are they that are now to be questioned? if they are not knowne by their contrary walking; nor their folly yet made manifest, it shall not be made so by my pen. The dutie of private persons is to go backward and cover the nakednesse of their brethren; and in reference thereto, I hope my care shall be to carry all levell to this marke, *the good of my brother and his information*; therefore I must question them for their foolish pitty (indeed you cannot give it a lighter word.) But before I question them I must put downe a *Thesis* first, a truth which no man can deny, and it is this.

" Man, as he is the most excellent creature in the world " so is he the most noble and venerable *Image* that ever " was looked upon since *Jesus Christ* was upon the earth; he " is a living Image of God, made by the very hand of " God

" God, and in this respect a thousand fold more excellent
" then all Images made by the hand of Man; this is the
" *Thesis*; I must premise three words more.

Six yeares agoe or thereabouts, three Images were defiled all at once, which could breath, and smell, and heare, and wipe the dust from their eyes; yea, such they were, that had knowledge so open the eyes of them, who were borne blind. These three were Pillored, defaced, stigmatized, in plaine English, markt for Rogues, because they were faithfull and kept close to the Law of their God, as was made manifest when their cause was made knowne, and the VVord of the Lord had tryed them; we reade on there, *Then they sent and loosed them, the Peeres and the people, let them goe free.* c But when time was, so villainously they were used, and for the reason above said. Psal. 105. 18,19,20.

Now I put the question to these pittifull men, much after the same, which *Gidion* put to *Zeba* and *Zalmunna*; *What manner of Images were they, which yee saw (or heard were) so abused?* They must answer as their brethren in thao place did, *As thou art so were they, each one resembled the Children of a King.* Then I must reply as followeth, *They were your brethren even the sonnes of your mother.* I may goe on, for the case will allow of the same zeale; *As the Lord liveth* the pitty and compassion these men have shewen to stockes and stones when they shewed none to their owne flesh, cryeth for vengeance against them. VVhat? can they pitty Images, which cannot wipe the dust from their eyes, and can they shew no pitty at all to these, who resemble the children of a King, who are their Brethren, even the Sons of their Mother? As the Lord liveth they have done and spoken all this for and behalfe of the Crosse against their owne soules. VVhat? so carefull to maintaine the honour of their Crosse, and so careless of their brethren? *That that dyeth let it die, and that that is to be cut off let it be cut off.* VVhat care they? (I allude to these words, which are indeed the words of the Lord, shewing Himselfe careless of a stubborne people, who would be careless of Him, and of His words) what so careless of their Brethren? *David* was Judg. 8. 18 Vers. 19. Zech. 11. 9.

Psal. 35. 13. 14. not so towards his enemies; *But as for me when they were sicke my cloathing was sackcloath; I humbled my soule with fasting, I behaved my selfe as though he had beene my friend or Brother; I bowed downe heavily as one that mourneth for his Mother.* It is a point of humanitie to pitty men in their adversitie; it may be our owne case, being our *selves also in the body*; I aske againe, what, so careless of their Brethren? why not as careless of stockes and stones?

Heb. 13. 13.

The Lord smote *Jonahs Gourd*, and it withered, He prepared also a vehement wind, which with the Sunne beate upon the head of *Ionah*, that he fainted, and then he spake like a distempered Man, unadvisedly with his lippes, VVee must observe how the Lord questions him. *Dost thou well to be angry for the Gourd Ionah?* Yes; Then said the Lord, *Thou hast had pitty on the Gourd, for the which thou hast not laboured, neither madest it grow, why then is thy eye evill?* wherefore art thou displeased, that I should spare so great a Citty, where are so many persons and so much Cattle? This reproofe would fall heavy upon these men, for they have pittied a more base, vile, and contemptible thing then was the Gourd; but they have not pittied their Brethren, nor that place, where are so many persons and so much Cattle; I doe present it onely to their saddest and most retired thoughts, and conclude it with a yet sharper reproofe from the Lords owne Mouth in a very like case, for then they did *lavish gold out of a bag* to beautifie an Image; here they have done as much and more, for they *lavish* words also to defend the same; The reproofe is, and it is a sharpe one; *Remember this, and shew your selves Men; bring it againe to mind O ye transgressours.*

Ionah 4. 8. Vers. 10.

Isa. 46. 8.

SECT.

SECT. VI.

They justifie themselves with a little Reason, and as little Law, which tells them, That their brethren were defaced by power from lawfull authoritie; the Crosse not so, but in an unwarranted way. The contrary is maintained, and the person cleared by the best reason and Law both, and in the Highest Court, the Law and Court of Heaven.

WE must heare now what these wise Men have to say for themselves, for they will not be mad without Reason. They have a twofold Reason, and the latter hath some shew of Law, why they were so careless of their Brethren, and have enveighed so much against the defilement of, and injurious dealing (as they call it) against their Crosse.

First, they doe acknowledge as Men, that a *friend indeed loveth at all times, and a brother is borne for adversitie.* Nay they yeeld too; *That there is a friend that sticketh closer then a Brother.* But yet in that they shewed themselves neither as friends nor as Brothers to their Brethren in adversitie, they have this onely to say, *That better is a neighbour that is neare, then a Brother that is afar off.* Therein is the pith of their Reason. The Crosse is their Neighbour neere unto them, daily in their eye, which falling into the hands of a theefe who wounded it, commands their pitty; their Brethren are afar off, some beyond the Seas, all out of sight, and then out of mind, and not regarded: So they say, or if they say not so, yet their actions make their thoughts and words legible.

Prov. 17. Prov. 18. 24. Prov. 21. 10.

I would onely advise here, that they would turne to the parable, and resolve themselves at this point, Who is their Neighbour? The Crosse they say; The fore-quoated place tells them no, their Brother is their neighbour; and their neighbour their brother all the world over. He that is fallen into the hands of spoylers; He that needs my hand or my heart, my purse or my prayers, he is my neighbour, though a thousand miles off from me.

Luk. 10. 29

I say againe, he is neighbour and brother too. VVho? Not that, which is neareſt to me in place, for ſo ſtockes and ſtones may be, as in this caſe: But he who pertakes of the ſame common nature with me, and ſo chalengeth a neareneſſe with my affections and place in my heart; hee is my neighbour. The neighbour-hood then (for ſo we may call it) of the Croſſe ſhould not have taken up any roome in their thoughts, *living Images* were ſpoyled and left wounded; they ſtood bound to ſhew themſelves neighbours; to ſhew mercy what they could; But cleane contrary they neglected their brethren and ſhewed themſelves neighbours unto dead Images, for there they ſhewed mercy, and would not be accounted uncharitable men for all that, for they have now a ſecond Reaſon which they call Law.

2. What was done to theſe *living Images* was done by the hand of lawfull power. So they ſay.

Anſw. I cannot yeeld that. A *power* it was, permitted by *God*, but maintayn'd againſt *God* and His lawes, and the undoubted Right of His ſubjects and people; but that diſpute is needleſſe here, let it paſſe. Grant them their ſaying, let the *Authority* be whoſe it will be (the Devills I thinke, for hee doth caſt the Righteous into priſon) yet will it not follow, that they ſhould not ſhew pitty and compaſſion to their Brethren, children of a King, and ſonnes of the ſame Mother: they goe on reaſoning and object.

Revel. 2. 10.

Obj. This inſolent fellow committed a Riot, and made a Battery upon a venerable Image againſt all Reaſon, and in affront to Authoritie.

Anſw. VVe will examine that, and muſt reply. The man did not act againſt Reaſon; knowledge and underſtanding guided his ſteps, carrying him to that worke, the defiling of thoſe Images: For it was concluded long ſince from the Chayre at Oxford; *That it was expedient the Croſſe ſhould be taken away*: ſurely there was Reaſon and reading both, and this the Man might know being ſo publikely knowne.

Obj. They reply; It was not concluded from the Chaire that Common hands ſhould remove or defile it.

Anſw. VVhy may not common hands ſerve to remove an uncleane

cleane thing? It is an uncleane thing; and *common* and *uncleane* will ſtand together. But this is to begge the Queſtion, which we are to reſolve anon.

Their meaning is; It is not concluded that a man ſhould doe this without, or againſt the command of the Ruler; things muſt be done orderly, by order from lawfull Authority. *Obj.*

True, and ſo he did; not without, or againſt the command of the *Ruler*, the King of kings, and Lord of lords. The command is peremptory, directed not to one but to the people; *And you ſhall overthrow their Altars, and breake their Pillars, and burne their groves with fire, and you ſhall bow downe the graven Images of their Gods; and deſtroy the Names of them out of that place*; Marke how the charge runnes, like a VVhirle-wind, for it is againſt Images; *overthrow, hew, breake downe, deſtroy*. *Anſw.* Deut. 12. 23.

But it is meant you ſhall doe this, but not againſt the mind of the Ruler. *Obj.*

I anſwer firſt: when we have a command from above, no command from below can counter-checke it: His command who is abſolute muſt ſtand; according to His charge things muſt be done. *Anſw.*

But in an orderly way, not with tumults and noyſe. *Obj.*

Here was neither: he did his worke neither with *multitude* nor with *tumult*. The noyſe and tumult was the next morning and after night by thoſe who maintained the *Militia* of the Croſſe. *Anſ.* Act. 24. 18

VVe abhorre tumultuary courſes, heady and unwarrantable proceedings, and have nothing whereof to accuſe the *Croſſes enemies* herein: That which he or they did againſt it, was done, as was now ſaid, not with tumult or noyſe, but with as much diſcretion and ſilence as could be. The Croſſes friends they came with *multitude* and with *tumult*; with a Guard and a Captaine both, againſt all *preſidents* of former Ages, except in the caſe of *Baals Altar*, They ſhould have reſolved as *Jehu* (in the like caſe) and ſaid as he did; the perſon yeſternight *ſerved Baal a little*, wee ſhall ſerve *him much*; he tooke away the legge and thigh we will take 2 King. 10. 18.

away

away the whole bulke, he pluckt off the *Nose*, we will plucke of its head. This had beene a worke for a Guard and Captaines, and but according to former presidents.

Obj. But that which was done, and that which is argued should have beene done, that and this must have a warrant from the Ruler, his *Fiat* first, let it be done.

Answ. Indeed it should have beene so, and then it had beene done more decently, and in better order.

How much to be wished, that so it might have beene, that the *Chiefe* and Prime Man in the Citie had beene the first that would have *consecrated his hands upon the Image?* Then things are done decently, and in order to a blessing, when the Ruler like a true *Gideon*, goes before, and bids his followers *looke on me and doe likewise*. VVhat hopes the man had, that the Magistrate would leade him the way to the defiling of the Crosse, I examine not, but leave the world to judge; certaine it is, the Man saw that nothing did so crosse the *Militia* of the kingdome as Crosses, and Images (I must not call them Idolls yet) out-facing God and His command there: Therefore he would venture upon the tallest of them all, and hazard his joynts to plucke off a limbe, which the cunning Carver had put on. VVho hath any thing to say to that? His joynts are his owne, and well hazarded in a matter so nearely concerning the honour of God. It was a *Zeale according to knowledge* for ought wee can see, and well ordered for ought I know, or any wise man dare judge. And it is to be thought according to the Rule of pure charitie and right reason, that he feares God and honours the *Ruler* as much and more then they that complaine of him, and stand so stiffe for the *Militia* of the Crosse. He waited patiently these seventeene yeares what the Magistrate would doe, and observing him this yeare more ready to beautifie the Crosse then to defile it, and such a fall of Idols, and Idoll-shepeheards, and yet the Crosse standing still, he resolved to venture a broken shin and to play the Souldier, so entred the *Lists* against *Pope* and *Cardinall*, and the venerable *Lady* too. And truely the succesſe

Exod. 32. 29.

Judg. 7. 17

ceſſe was I thinke, beyond expectation, ſuch as may aſſure us, he had a power with him, a watch and guard over him, for he diſarmed the Adverſaries, returned conquerour, loaded with the ſpoyles of *Miters, Armes, Noſes, Crownes*, and ſo, by the benefit of the Night he got the day and is ſafe enough.

Let them that are grieved complaine: It is a very ſmall thing to him who complaines againſt him in that matter; he thankes God, the *Law is open*, the law of Heaven he meanes, and the two bloody Courts are ſhut: He takes no more libertie now then before, for he choſe the *Night* to doe that, which ſhould have beene done in the *Day time* and before the *Sunne*: But he knowes, that which would have beene accounted a crime there, is accounted a vertue now in the judgement of good men, and the Court of Heaven: and thereto he appeales and from thence he hath his *Quietus eſt* in this matter. And he is aſſured that when the Lord comes, Who will both bring to light the *hidden things of darkeneſſe, and will make manifeſt the Counſells of the hearts*; hee ſhall have prayſe for defiling that which God Himſelfe, and the ſoules of all the Godly doe loath and abominate.

* *Quæ hîc malâ putantur, hæc ſunt in cœlo bona* Lact. 4. 15. 20. 1 Cor. 4. 3.

And ſo much to cleare the perſon from the cavills of lewd men, who hold up dead Images and throw downe the living, what they can; pittying the one and neglecting the other. This could not be omitted here becauſe the folly of ſuch men muſt be made manifeſt, who made an outcry now when they ſhould have rejoyced; and complayned not, nor mourned when time was, though they were called unto both; for ſo *David* did, he mourned for his enemies, theſe not ſo for their Friends.

SECT. VII.

Twenty Arguments to maintaine the Militia of the Crosse, our men refuse them all, create one of their owne; It must stand because it is an Ornament.

THe chiefe and hardest worke is now behind, and is like to cause a hot contestation. The question is, *whether this pile of Images shall stand or fall?* The adversary puts himselfe in good hope, and the thing out of all question; *The Crosse shall stand*, for he hath twenty arguments for the standing and maintayning of it in a *posture of defence*. There is no Papist so silly and simple but if he can tell, and is sure of it, that twice ten is twenty, he hath so many Arguments for the Crosse and the maintayning the *Militia* of the same. But I shall not trouble my selfe and the Reader, with any one of those Arguments, for just reasons; First, because I am not to contend with rigid and professed Papists: But with Protestants at large, and in Name onely: and they will not urge any one of these arguments for the standing of the Crosse. (indeed they are ashamed of them, they are so ridiculous.) Besides, if I shall prove anon that the *Crosse* is an *Idoll*, as I thinke I shall, then those twentie Arguments, and as many more will not be worth two strawes. I doe assure the Reader that our *Military* men, I meane those, that stand-for, defend, watch and ward the Crosse, doe renounce all those Arguments, twentie at the least, thinking themselves wise enough to frame an Argument, that they may call their owne, which the Papists doe scorne also. If my word might be taken I would give it with the strongest assurance that Man can give; that they have but one argument for the *Militia* of the Crosse, I meane for the defence thereof, and that is this. *It is an ornament to the place where it stands, and to the whole Citie*; And for that onely reason (such as it is) they can lavish gold out of the bagge for the repayring its losses, and beautifying thereof: And being so repayred,

They

they would undertake to defend and guard it all the dayes of their life.

Why (wise men) would you doe so? If Silver and Gold be so plentifull with you, *lavish Gold out of the bagge, and weigh Silver in the ballance*, and send it into Ireland. No, they will not heare of that, we knew that before; they that favour Crosses, speake, plead for, and love dead Images, hate the living; we know it by their practise; But yet I say, they have but this onely to say for the standing of their Crosse, *It is an Ornament.*

What an Idoll? and yet an ornament; these words are as we use to say ἀσύστατα, ye cannot make the words agree, an *Idoll* and an *Abomination*; there is an agreement: An Idoll! then downe with it even to the ground; that agrees well also, the ground, and an Idoll: Thence its originall, thither let it go. But they will not grant it to be an *Idoll*; an *Image* they will grant it to be, and no more.

SECT. VIII.

We say the Crosse *is an* Idoll, *therefore an abomination; they grant it to be an* Image *but no* Idoll; *and allow* service *to it, but no* worship; *that distinction is ridiculous.*

BUt here they must yeeld more whether they will or no; it is the *worke* of mens hands wee say; so are your cloathes they say, and yet no *Idoll*. I cannot tell that, our cloathes may be *Idolls*, and we little better, but I goe on; There is a *bowing* to it; therefore an *Idoll* say we: The *Papists* bow before it, not to it; he doth not terminate his *worship* there, he is not such a foole, but carryeth the *worship* through the *Image* unto *God*, therefore no *Idoll* say they, an Image if wee will, and more they will not grant us; though we should strive tooth and nayle, hand and foot, yet we shall dragge them no further.

Here would be a strife about *Words* and *Names*; for two Names there are (we shall heare them anon) which yet signifie but one thing, differing no more then doe with us,

our *meate* and *food*. According to the grave Counsell, I will
a Prov. 17. 14. *leave it off before it be medled with* a, onely the Reader must know this; that our *Men* and the *Papists* goe along hand in hand thus farre; they doe allow of *Images* but no *Idolls*: and they know a way to give the *Image* its due, and God His, by a faire distinction, and keepe themselves from Idolls well enough. There is they say λατρία and προσκύνησις I know not how to English it to their minds, but I thinke it is this. There is *Veneration* and *Adoration*, or if that like not, let it be *Worship* and *service*. The first they give to God onely, the other to the Image (and yet no Idoll) *They Worship God and they serve Images*: Here is a divided service, like a ship cut in sunder, neither Mine nor Thine, but the waters b:
b *Cassellius Narim si dividis nec tu, nec socius habebitis. Macrob. Sat. 2. Cap. 6.* A mongrell Religion, like that we read of, *they feared the Lord and served Devills*, for it was after the manner of the nations; next verse you read, *They feared not the Lord*; no, He must have our *feare* our *Worship* and service, and all; and the Image, as it is nothing, so must it have nothing at all. The forenamed Chapter will cleare it to us, that the Hebrewes acknowledge no such distinction, *they served Idolls and Worshipped the Host of Heaven*. But they, who would have further resolution in so plaine a case, may reade our Churches *Jewell* (I could cite Greeke Authors here more then two or three) who brings the dispute to this issue; there is no more distinction between λατρία and προσκύνησις *Worship* and *Service* in the sacred Scripture, then is betwixt *operation* and *Working*. And so he tells us a short but merry tale of the Phisitians wife, and her opinion touching *Pepper*. The question was amongst the good wives, *Whether Pepper was hot or cold*; both answered the *Doctresse*, It is hot in *operation* but cold in *Working*; there is the distinction, suttle enough for a woman, who findes it worke enough to understand and guid one Tongue: the Mans distinction is no wiser, who professeth to understand three; for if I *serve God* aright, I *Worship* Him aright; if a thing *operates* well, it *Workes* well, and if my *meate* be good my *food* is not bad: hee that understands neither *Greeke* nor *Latine* understands these words, and no difference in them at all, we will then smile

Jewel Ap. Art. 14.

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at the distinction and let it goe, for wee must bee serious Though yet we will remember what Bishop *Jewell* said at this point also, *What Religion is that, Whose service we cannot mention without suspition of scoffing?*

SECT. IX.

Cleare proofe made from the cleareſt light, and truеſt evidence, that Images are Idols.

NOw we come closer to the businesse, to prove that Crosses, Crucifixes, Images, are Idolls. And to make this cleare we will:

First, Heare what the Papists say.

Secondly, what our owne men must grant.

Thirdly, we will consult with the Oracle, what the Word of God saith; I shall be short in all this, for it were a shame to make it a long worke to prove a *Crosse* an *Idoll*.

1. What say the Papists? heare them if your eares can endure; *All haile O Crosse, our onely hope in this time of the passion, increase righteousnesse to the godly, and give pardon to guilty persons.* We have heard them with our eares, doe they not tingle? We will heare no more, for I doe assure the Reader, so many words as they have touching the Crosse so many blasphemies. I need not aske now, is the Crosse an Idoll? The Papist will say, No, No? They bend before it, they pray unto it, then it is a God [b] whether the Papist will or no. But I have done with them, our eares are too chast to heare Blasphemers: heare what our Men say, they are a little wiser: and more sober a little. What say they?

2. They say there is no Idolatry in the Crosse, no Idoll service given unto it, none that they see. They see no bending before it, nor praying unto it, so they say.

We say, that surely they might see if they tooke time for observation, all that before mentioned, done before their Crosse: others have seene it more then two or three times, I will name one in the Margent *, a man of good report.

[a] *In Breviar infra hebd. dom. 4. quadra.*

[b] *Ecce plumbatur, construitur crigitur, nec ad hoc Deus est. Ecce ornatur, conſcratur, oratur, tunc postremo Deus est. Min. Fol. infol. pag. 16. line 25.*

* Master *Standish* without Cripplegate.

Certainly men and women both have beene obſerved to bow there, and to patter out we know not what, nor themſelves neither. And the Divell heares them, that's certaine too: for there hee is crept into thoſe ſtockes and ſtones, and there hath nezled himſelf, as the learned Knight ſaith. Thoſe men might conſider, and they muſt grant unto us now, that that may be done before the Croſſe which they ſee not. And therefore I commaud from them now, what they cannot deny me, that is this, *That the Croſſe is ſubject to poſſibility of an Idolatrous uſe.* This they muſt grant mee. For what though they would ſcorne to bend before a ſtocke? What though they ſee none that ſo doe? Yet it is *poſſible*, that others doe bow to it and pray before it too, I ſay there is a *poſſibility*, becauſe I will ſay no more but what they muſt yeeld me a *poſſibility* (though we know it is a *certainty*, and hath beene ſo depoſed.) And now I command the reſt; Becauſe there is a *poſſibilitie*, that thereby many may be deceived, and thruſt away from the ſervice and pure worſhip of God; what followes then? Therefore it is nought and muſt be throwne downe. Then take away the *Bread* and *Wine* both, for *Papiſts Idolize* the one and Drunkards the other. True, but here is a wide difference; Bread is of Gods inſtitution, ſo is not the *Croſſe*, therefore downe with it, thine eye ſhall not pitty it, neither ſhalt thou ſpare, (no, though it be thy Brother, Sonne, daughter, wife, if theſe or any of theſe would thruſt thee from thy God) but downe with it even to the ground; becauſe there is a *poſſibility*, it may thruſt thee away from the Lord thy God.

Hiſt. of the world lib. 1. Chap. 10 Sect. 7.

We muſt avoyd all *poſſibility* of Idolatry, all things that may lead that way; and walke on ſtreight, turning to neither hand, in a right path, the way of the upright, for that is ſafe. There is a worſhip of God (a worſhip in ſpirit and in truth) which is not ſubject to a poſſibility of being Idolatrous: For there is no poſſibility of darkeneſſe in Light, no poſſibility of evill in goodneſſe. A wiſe man takes a ſafe path.

So we have heard what our men ſay and what they muſt grant, *A poſſibilitie of Idolatry in the Croſſe.* And then what

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is drawne and commanded from them by necessary consequence, *The Crosse must downe even to the ground.* It must not be spared nor pitied, that hand which holds it up is as he who builds the walls, which God hath curst. Now wee enquire of the sacred Scripture, that will put the matter out of question, not that there is a possibility of Idolatry in *Crosse-service*, but that it is the greatest Idolatry that ever was in the world.

3. What saith the word, wee are charged to heare that; thus we reade, *their Land also is full of Idolls, they Worship the Workes of their owne hands, that which their owne fingers have made.* Esay 28. 28.

How proves he that? *Quest.*

They *bowed* before it, they *humbled* themselves unto it: *Answ.* so we read in the next Verse, and a fearefull judgement followes, *therefore forgive them not.* Why? They *bowed*, they *humbled* themselves before Wood and Stone: Therefore, &c.

The adversary replyes, that in that Scripture there is mention of *Idolls* not of *Images*; of bowing before Idolls, (bowing before an Image makes it an Idoll, but let it goe, and let them goe on) we speake for Images, and the fellow brings us a Scripture against Idolls, which we condemne as well as he, so they say. *Obj.*

Now I must turne them to another sacred Scripture, what finde we there? That which should make us tremble, for there we finde the *Lord provoked to anger*, and the anger of the Lord is like the roaring of a Lyon, which makes the Beast of the Forrest to tremble. But what provokes the Lord? Idolls I warrant you: Yes, they ever were, are, and will be a great provocation, *a smoake in His nose, and a fire that burneth all the day.* But yet this word is not mentioned there, but such things as yee see in Cheapside, or some of the Chappells, *Graven Images*, so we reade, *They provoked Me with graven Images, and with strange vanities.* And how then? how doth it appeare that God was provoked with that people because of their Images? By the heat of His displeasure, it abideth upon them, it scorcheth them at this day, as the *Answ.* Jer. 8. 19.

Midsommer

Midſommer Sunne doth the earth at mid day. Indeed it is as cleare as the Sunſhine, when neither miſt nor cloud appeares, overſhadowing the ſame: But I keepe to the Text; though they thought themſelves in a ſecure eſtate, *Is not the Lord in Zyon?* though they looked good would come to them from this place, and from that by meanes here or there, yet no good came, none at all, Their Images, *ſtraunge vanities* ſtopt the paſſage. We looked ſay they to that hill, and that mountaine, to this time, and to that, now helpe would be; but our eye failed with expectation, no helpe came, *The harveſt is paſt, the Summer is ended, and we are not ſaved*: Let us ponder, and well weigh the words; I goe on to a third Scripture, where they muſt well conſider how an Idoll is deſcribed, *A thing wrought according to a mans owne underſtanding*; that is an Idoll: When a man in the worſhip of God, will frame ſomething ſuteable to his owne judgement and reaſon, then he makes Idolls. If we would worſhip God purely, (elſe not at all) then we muſt mingle nothing of our owne, nothing of our owne wiſedome, underſtanding, reaſon: if we doe, wee marre all. Wee muſt be ſuch fooles, as to yeeld our eare wholly up to heare what God ſaith, and follow cloſe what hee commands touching His Worſhip. It followes, *All of it the Worke of the Craftsman.* Yes, he makes *God*, and *Jeſus Chriſt*, and the Virgin *Mary*, this goddeſſe and the other, he doth the deed; I know this is *blaſphemy*, but I muſt ſay as he doth, with one piece of the blocke he hath heated his ſhins; with another piece of the blocke he roſteth his meat; and of the remainder he makes a god, for he reſolves to bow before it. No man is ſuch a foole, as to bow before a lumpe of gold, or a wooden ſtocke, for then as he goes through Cheapſide or through a Forreſt, he muſt bow at every ſtep. But the Craftsman comes, that daring fellow, the god-maker, hee poliſheth it *according to his underſtanding*, then it is a god; and then it followes, *they kiſſe the Calves.* I doe not thinke ſo, no more then the Papiſts doe kiſſe their *Idolls.* They bowed and did ſome reverence before it, ſo they *kiſſed* them: Now we have the deſcription of an *Idoll*, and it ſufficeth. Yes, it ſufficeth to perſwade

Hoſea 13. 2.

Τὶ χαπίζηλε σὺ τὸν θεόν, ὅταν ἀνθρωπος ἁμαρτὼν ἢ θεὸς Chryſ. in Eſay 2. *Quasi quicquam eſſe poſſit artifice ſuo majus?* Lib. 2. t. 6.

Ἄνθρωπος ὢν κόπτει πάντες ποιοῦμεν Chryſ. Hom. 37.

perſwade men that have reaſon and faith too; but not ſufficient, being barely read and no more, to perſwade with *unreaſonable* and *wicked men*, and to *deliver* us from them; therefore let us conclude with the prayer in that place, "that the word of the Lord may have free courſe & be glo- 2 Theſ. 3. 1,2.
"rified": That is the ready way to be delivered from unreaſonable and wicked men; from the miſchiefe of Idolls and Idoll makers, *David* could not tell which of the twaine was the veriеſt ſtocke. But let us well conſider the judgement that followeth. They made *Idolls according to their owne underſtanding*; They *kiſſed the Calves*, what if they did? *Therefore they ſhall be as the morning cloud, as the early Dew, as the Chaffe driven with a whirlewind, and as the ſmoake out of the Chimney.* Marke it good Reader, as a *morning cloud*; how quickly diſpelled? As an *early dew*, how ſoone dryed up? as *the chaffe*, a little wind drives it, a greater whirles it we know not whether; as the *Smoak*, how preſently it vaniſheth? See the condition of *Idolls* and *Idoll* men, and their burden from the Lord! Hoſe. 13. 3.

SECT. X.

Though the prooфes cleare the Croſſe to be an Idoll, yet it muſt not downe they ſay, becauſe it is an ornament. Their ſaying is Weighed at the Sanctuary and found to be as light as vanitie, The greateſt Prophets, and the beſt Kings defiled their Image and their Ornament both.

BUt now if they ſhould grant us, that the *Croſſe* is an *Idoll*, which they muſt doe, if they grant a *poſſibility* that any knee ever hath in former time, or ever may in after time bend before it: Why yet they vvill never grant but that it may be an *ornament* for all that, and therefore may ſtand to beautifie the place as it hath done: There lyeth the pith of their reaſon, *It is an ornament*, therefore let it ſtand, and let it be maintayned in a *poſture of defence*.

Be it ſo, but they ſhall never thrive with that Argument, as much might have beene ſaid for the Image in the 3. of *Daniell*:

mell without controversie a goodly Image, and beautifying the place very much to the outward eye. And as much for the Queene Mothers Idoll, which notwithstanding her sonne cut downe and *stamped* it, whether under his feet or to powder, I cannot tell; but, in an holy indignation, he stamped it and burnt *it at the brooke Kidron*. And more might be said why the Brazen-Serpent might be spared, which yet we read was brake to peeces, and must bee called by its Name, plaine Brasse now, and of no more use. Much also might be said why the *Chariots* of the *Sun* might be spared; for they were goodly Chariots, and for beauty and outward excellency, farre exceeding the Crosse, or any one Crosse in the world; and yet the good King *burnt them with fire*. Nay I doe verily beleeve, the Calfe was a goodly peece of workmanship, great cost bestowed upon it; and doubtlesse, though but a *Calfe*, yet the most precious Calfe that ever was seene in the world, for they turned *their glory into it*: And why might not that bee suffered to stand for an ornament? *Moses* will resolve that, not by his word, but by his hand: Surely he saw reason good enough, else he had not beene carried with such indignation against it, as we read *He burnt it in the fire*. There was an end of a Molten-Calfe. Nay not yet; *he ground it to powder*. Then it was small enough, it could never be put together againe; no, but the people might have *pitied the Dust thereof, therefore he strewed it upon the water*, they should never see it again. Yes, but they might, the water might cast it forth, and leave some Ashes upon the sand. Therefore he *made the Children of Israel drinke of it*; now the nature of it was changed quite. When Idolls are dealt withall, then behold not a cutting downe onely, but a stamping, a burning, an utter abolishing: because the heart is so prone to *Idolatrous worship*. Truely me thinkes if these men will slightly passe over what these good Kings did, *Asa* and *Hezekiah*, when they were dealing with Idols how they brake them to peeces and stamped them to powder: yet they should regard what *Moses* did in such a case; for that is most notable, and he the greatest Prophet that ever was, and faithfull in all the house, his example should

2 Chro. 15.16.

2 King. 23.11.

Psal. 106. 20.

Exod. 32. 20.

should be observed and followed. But notwithstanding these Men well never have done Reasoning and questioning, I will take leave to put one question, there is but one Answer to make to it, therefore we cannot misse of it: And the Answer will be to the shame of their owne faces and confusion of *Idolls* for ever. The Question is.

Why might no man know where Moses Sepulcher was? Deut. 34. The Answer must be; *for feare of an Idolatrous worship*: 8. had the people knowne the place, they would have worshipped the mould there, and kissed his bones. Hee was the greatest Prophet in the world, and had the most honorable burial that ever any man before or since that time; for *the Lord buried him*. The people who said to a *molten Calfe*, [b] *They be thy gods*, and dedicated a *feast* to *Jehovah*, the Calfe I meane: doubtlesse they would have done as much to *Moses* body; therefore there was such a *contention about it*. [i] Did the Devill strive about a dead mans body for any love or delight in the same? No, the Devills ayme was to gaine the hearts of the people, to set up an Idoll for himselfe there, that was his ayme, therefore he contended; and he gaines much upon us this way, by presentations to the eye. Therefore hath he many *reliques*, I know not what, nor of whom, but *pretious* things they say, and with those (toyes and knackes) he takes the simple ones every day; he hath also glorioussnesse of Altars, infinite number of Images, priestly ornaments very costly; and divers fopperies about his service, all to catch the affections of those, who not receiving the truth in love, are given up to beleeve lies.

[b] Exod. 32. 4, 5.

[i] Jude. 9.

Now I can answer their question too, why may not the Crosse, be it an Image or (as the Roundheads say) an *Idoll*, yet why may it not stand? it hath stood there time out of minde, why may it not stand till the worlds end? *Quest.*

I might answer, it may not; becaule it is an offence and griefe of heart to the strong Christian; a stumbling blocke to the weake; a very downefall to the stubborne and wilfull. But this one answer shall serve, though they should aske till to morrow morning; *For feare of an Idolatrous worship*; therefore the Crosse must not stand. *There is possibilitie of* *Answ.*

it, at the leaſt it may draw us from God, therefore the Croſſe muſt downe.

I know their mindes; they are not ſatisfied herewith. They will keepe up the Croſſe notwithſtanding all that I have ſayd, or any man elſe can ſay. Very good reaſon they ſhould doe as they ſay, maintaine the ſtanding of the Croſſe notwithſtanding what I have ſayd, or any man elſe; for what are mans words, mine or anothers? But if I have ſpoken out of the Word of God, and by authoritie thereof: They might have ſo much manners (being reaſonable and ingenuous men, not halfe ſo obſtinate as are downe-right Papiſts, whoſe will is their reaſon) to regard what the Lord ſaith. What though no argument which I have given, is ſufficient why it ſhould downe (and inſufficient be it, if it be not the cleare Word of God) is not Gods Word enough? His charge ſufficient? *Yee ſhall, &c. Deut.* 12. 2. Is not His prohibition ſtrong enough? *Thou ſhalt make no graven Image, &c.* And in the laſt place is it not enough? That in this caſe, and to teach us what to doe, we have the example of the beſt Kings and the wiſeſt Prophets? Certainly this is enough, if we have not to do with wicked and unreaſonable men. I will then be pretty confident, having brought no word againſt this Image but what hath cleare ground in the Word of God;

That the Image is an Idoll; Why? what more Why's yet? It was anſwered before, becauſe there is as much danger of *kiſſing* an Image now, as there was once of *kiſſing* a dead mans bones, or the mould there; therefore an Idoll, and then an abomination, and muſt downe; nay it muſt be defiled and its *ornament* alſo, and the *heart* muſt doe it; and that will fret us to the heart, and make tumults and combuſtions in the world now, and more anon: It followes.

SECT.

SECT. XI.

The ornament of Images must be defiled with the hand and heart both; the most High God will have it so; and the stoutest heart in the world must bend here or breake. But before this be done, looke to heare of warres and rumors of warres.

SUppose now these men should grant us this (and it were a large grant) that the Crosse is an Idoll, and must bee cast downe; though they are so pittifull, they have not the heart to doe it themselves, yet they will suffer it to be done, suppose I say, they will yeeld so farre; why yet they will checke at two things; first, *they would not have their ornament defiled*, and about this though wee could contend mightily, with our tongues, and hands, and hearts, and all, yet we must yeeld, for God will overcome at the last: The second shall be granted them, *they shall have an ornament*; but o[illegible]at in due place.

First, as *Amaziah* said, but what shall wee doe for the three hundred Talents? so also; They have lavished gold out of the bagge, and weighed silver in the ballance, and hired a cunning workeman, who hath made a god of it, must they now loose all their cost? now that the leg, and thigh, and nose are stript off, may they not make use of the deckings and adornings which are upon the remayning parts? The meaning is, for we will come to a low rate, may they not reserve the *scrapings* of their Images? the old ends of gold aud silver there? Truely no; for, suppose they should reserve what is pleasing in their eyes, and to be desired; yet what could they doe with it? That is easily answered, you will say; *The fining pot is for silver, and the furnace for gold*[a]. True, but all the fining pots in the world and a furnace seaven times heated cannot purifie and refine that silver and gold; for now it is put upon an Idoll, it is an accursed thing.

2 Chro. 25. 9.

Pro. 17. 3.

These men will not beleeve me now, and no matter; I am very well contented still that my words be slighted. But

I pray you & them, let us heare what the *Lord* ſaith, as we deſire & expect that He ſhould heare us in the day of our trouble, when we ſhall call to Him, *make haſte Lord to our helpe, make no tarrying*. Such a time will be, let us heare Him now (that is the ready way to be heard then) and chew upon His words now one after another; and as the Prophet ſaith, *eate them*. What ſaith the Lord? *yee ſhall defile*. What is that? Why, you ſuppoſe ſome ſanctitie & holineſſe in an image; ſee now, you muſt *defile* it; that is, you muſt deale with it, as with the vileſt, filthieſt, moſt contemptible thing that your eye can looke upon; as *Moſes* dealt with the Calfe; King *Aſa* with the Queene Mothers Image; King *Ezekiah* with the Brazen Serpent, and Chariots of the Sunne; ſo muſt you *defile* the Images. We remember very well what *overthrowing, breaking, hewing downe, deſtroying, ſtamping, burning, drowning, eating*, there was when they ſet upon this worke of defiling; ſo we muſt defile Images.

Pretty flexible they are; ſo they will defile the *ſtone*, and the *wood*, and the *lead*, ſuch poore ſtuffe; and ſo I have dig-ged them on a little further: but for the ſilver and gold, the rich & pretious things, the Lord muſt pardon them for that, they have not the heart to defile ſuch good things. No; they will heare, I hope what the Lord ſaith, and heare Him out; then they muſt *defile* the ſilver and the gold, for the Lord
Eſa 30. 22. will have it ſo; yee ſhall defile the *covering* of the graven Images of ſilver, and *ornament* of gold. Obſerve we well, the *covering* of ſilver, the *ornament* of gold, pretious ſtuffe I warrant you; yet it muſt be defiled. Truely I am perſwaded ſo well of the civility of thoſe men, that *meo quidem*, they will not ſo much as mutter (pine perhaps) at all this, for theſe are the words and charge of the Lord.

But now they thinke verily, they have done the deed, the Image is defiled according to the Word of the Lord. No not yet; the maine and chiefe worke is yet behind; a work that will plunge the ſtouteſt Papiſt in the world, and bring him to his knees, before he doth it. Alas, the hardeſt part of the worke is yet behind. All the defiling hitherto is done by the hand; now the *heart* muſt bee imployed too, and then the worke will be done indeed. We commonly ſay

and

and we say very well, *What the heart doth not doe, is not done.* Many motives and by-ends may carry the hand to the defiling these Images, their coverings, and ornaments too. The Ruler may command me (*in the Lord*) then I must *obey*: vaine glory, a zeale for our owne house, to get my selfe a Name, so *Jehu* was moved. But it is a cleane and pure zeale, which mooves the heart with an indignation against them, and sets that a worke to defile the same: Marke wee now; Images are most filthy things, and thy heart must rise against them with a loathing of them, and so to defile them, as such things thou canst not looke upon and wilt not name, they are so filthy. So we reade on, *Thou shalt cast them away as a menstruous cloth*: thou shalt say unto them, as to that thy soule abhorres, and is an offence of heart unto thee, *get thee hence.* Certainly the Lord God, even the Lord God, *Who is the blessed and onely potentate, the King of Kings* 1 Tim. 6.
and Lord of Lords hath fully answered them at this point. 15.
Doubtlesse the proudest man upon earth dares not answer againe, nay, hee dares not whisper. Thus Idols must be defiled; It is a worke which commands the heart, and there are great thoughts of heart about it. I proceed on to make some discovery of the same.

SECT. XII.

How vaine and brutish mans thoughts have been and are touching Images, and the defiling of them.

I Cannot passe this point, for it is a discovering point: what my thoughts were about it, I shall speake out to my shame; I care not so God may be glorified in mee, or by me. Truely, I shall tell a faire tale of my selfe now, *how bruiish I was and ignorant, even as beast before Thee.*

† 1. Time was when I thought *Crosses* and *Images* were prettie gaudy things; made onely for children to gaze upon, as the Crosse in the horne-booke, pictures and babies, and the like. It was a childish thought, and may passe well enough:

enough: when I was a childe, I thought as a child, I understood as a child, and did as a child, I delighted in poppers, I played with pictures, and rid a gallop upon a long Reed: but when I became a man, I put away those childish things, and yet my thoughts touching Images were not such as became a man of understanding, for thus I thought, *What hurt is in a Crucifix?* It will serve the Lay-man (I know not who that is, but that is the word in use) in stead of a booke; and is able to worke much upon his Imagination, and to affect his heart by his eye. These were wise thoughts. By the good hand of God upon me, I rectified them thus; "That "nothing was set downe by the Evangelists touching the "*complexion*, *stature*, *feature* of *Christ*: why? That "no man might presume to set his hand to the framing of "that astonishing worke, wrought once for all, by the Holy "Ghost.

Qui creavit me dedit mihi potestatem creandise Apol. Page 260.

**Esiote memores, dilecti filii, ne in ecclesiam, &c. Sed perpetuo circumferte Deum in cordibus vestris, &c, Non enim fas est Christianos per oculos suspensum teneri sed per occupationem mentis: Jewell Apol. page 553.*

Much should be said here: I intend a very little: I weighed the words which I finde cited by our *Jewell*, touching the bold blasphemy of this god-maker; *He that made mee, hath given me power to make him*: that is good divinitie thought I, but the good Bishop answers him very well; "*God hath made hell fire to the destruction of all them, that yeeld their mouth to such blasphemy*: I instance here in the *Crosse*, because that is the Image most in use, and most presumptuously framed. I goe on to tell how I came to bee resolved and setled in my judgement, that there should be no Images at all, I meane such as were lately defiled. *Tertullian* hath much against them; *Epiphanius* saith more to our purpose, we will heare him.* "My deare children be yee "mindfull that we bring no Images into the Church: But "evermore carry God in your hearts thither, and forth "againe. Nay suffer not Images to be in your private houses, they will undoe you, for it is not lawfull to lead a "Christian man by his eyes, but rather by the study and "exercise of his minde.

Non dubium est quin religio nulla sit ubicunque simulacrum est. l. 2. cap. 18.

But *Lactantius* speakes home and convinced me clearly; these are his words, *Determinately and out of all douht, there is no religion where there is an Image*; that is, *no Religion* which

God

God accounts of; it is a *Religion*, but such as his soule hates. There are no people under heaven so rude, brutish, and barbarous, but have some Religion amongst them. The * *Turks* have a Religion, and others as bruitish as they, whom *David* calls *the multitude of the Bulls, With the Calves of the people*; " *That is no Religion in Gods account, Which is not comely for a* " *Christian.*

* See Loc verus. de bello sacro p. 339.

Psal. 68. 30.

I must note in the last place (for I doe but point at things) that this consideration wrought with me most of all how the anger of the Lord hath smoaked against His owne people because of their Images and Idoll services; *They turned the glory of God into a lie*;

Therefore the Lord turned them out of the good land, out of the place of their habitation; He *swept* them away, and *Wiped* them as one wipeth a dish, turning it upside downe; see! these Images, and that Idoll service can stocke up a kingdome by the root. Certainly thought I, these things, that provoke the Lord to anger, that makes His wrath burne to the neathermost hell, are pernicious things, and to be defiled, as we heard. And God be thanked, Who hath so taught me and instructed to discretion; that I may be warned and learne to abominate Images as the Jewes doe, for so it is clearely intimated, *I will recompence thy way upon thine head, and thou shalt not commit this lewdnesse above all thine abominations.* But I must goe on to tell how bruitish my thoughts were; I have not told the halfe yet.

2 King. 17

2 King. 21 13.

Ezek. 16. 43.

† 2. Time was when I thought, that to defile an Image had beene an easie worke; cast a little durt in its face, then it is defiled; and if you wrench from it his *leg* and his *nose* then you have defiled him utterly: Such were my bruitish conceits. Verily thought I the command is very easie to flesh and blood, *Turne your selves from your Idols, and your faces from all your abominations*: the easiest matter in the world: if I *turne* my backe upon them, I am *turned*; and if you *turne* a man into the Church; perswade with him to heare Gods Word constantly there, then you have *turned* the man, and he is turned from his Idols. A bruitish conceit; it was mine. I thanke the Lord and his good Word

Ezek. 14. 6.

I am better instructed now; that a man must *turne* from his *Idols* as from *loathsome* things, and his *face* from them, as from that his soule doth abhorre and abominate; then his heart defiles them, and then it is done: Now the man is turned indeed but this goes to the very heart, and of that anon; onely this I adde here; that to turne from an Idoll is to give checke to the strongest motion in the world; and to cast it out of the heart, is to cast out ones *selfe*, which will never be done till God, who turned *Jurdan* backe, gives in His *casting voyce*, and then it will be done. I goe on to make my bruitish thoughts more legible yet, that they who observe them may be made wiser thereby.

¶ 3. I verily thought, that every Idoll had a face like a man, and a *Nose* there, which might be defiled before he was aware; and stollen away while he was asleepe; It must needs drop from out of the hands and fingers ends of some cunning workeman; hee onely makes Idols thought I: And they are no where to be found but in the Popes Chappells, or in other out-places by the appointment of his holinesse, and of his Deputie-Lievtenants upon earth. Were not these wise thoughts, thinke you? And no wiser could my conceit be touching *Idolaters*, such onely, thought I, as doe bow before stockes and stones, and humble themselves before a *Table*. They indeed are grosse *Idolaters*, and no other in the world. I thanke the Lord who hath better instructed me: I know now by sad experience, that I have one within me, the most cunning Idoll framer in the world. I Must speak the truth, God is at my right hand; whatsoever was pleasant & desirable in my eyes or to my understanding (being but a creature) he I am speaking of, can make an Idoll of it; & so it hath done, and made me smart soundly according to the threat; *Their sorrowes shall be multiplyed that hasten after another God.* What hee made my Idoll, God made my Crosse: blessed be His Name. I could not passe this without observation, what a cunning Deceiver and Idoll-maker every man (for I thinke heart answers heart, as face answers face in water) hath within his owne breast: And let the Child in understanding observe it; That if the *heart* had

Psal. 16. 4.

nor

not made and set up that abomination in that *Holy* of *Holies*, (so it should be kept) there had never beene an *Idoll* made of Wood and Stone in the world, nor set up before their eyes there. This might have bin reserved for the *Closet*; But I must goe on to tell, that in my Closet and Temple worke, I have beene an *Abominable Idolater*: This *Deceiver* hath beguiled me even in matters concerning the worship and service of my God. I regarded onely the outside of the service, and if it was performed, if I had said my prayers I had done my dutie and it was enough; for the manner how (which is all in Gods service) it was no matter. But that very conceit made it an *Idol service*, which I considered not: so also the course of the world, the rudiments there; all these were Idols unto me: Then could I set up my *Threshold* by the *Lords Threshold*, and my *Post* by His *Post*, that is, I could mate the wisedome of God in His ordinances, institutions and commands with my follies, the addition of my owne inventions: I could frame something even in the worship of God sutable to my owne judgement and reason; and I could thinke it as good every whit as that, which God appointed; not considering what manner of service God commands, nor what *Worshippers Hee seeketh*. It is not utterable how bold and daring the heart will be, to intrude upon the ordinances of God, mingling such things therewith, which "He never commanded nor ever came *into His heart*. We goe a whoring after our owne inventions. The heart told me, that the Crosse in Baptisme was as innocent a ceremony as the Popes Name. *What great matter to make a Crosse upon the forhead With your finger?* Yes, it is a great matter, and a very *Idoll* saith judicious *Calvin* upon *Hosea* 13. 2. for it is an *addition* of man "according to his owne understanding, others can stand it out perhaps stoutly enough: my understanding must bee carryed captive by the Word of God, not regarding what others say who speake their owne words. Let me fall flat under the power and authoritie of that sacred Scriptnre, which tells me, I must not serve God after my owne manner according to my *owne understanding* (for then *I* make it an *Idoll* service) but as God hath commanded thereafter *I* must doe.

Ezek. 43. 8.

Adhibendo traditiones suas ad praecepta sua Junius.

Joh. 4. 23.

Jer. 1. 31.

In cultu dei cessare debent quicquid est prudentiae quicquid rationis in hominibus quicquid consiliis & quicquid omnes eorum sensus rationis hic tantillum sibi permittunt, nihil aliud quam Dei cultum vitiant, &c. meras idola colunt.

I shall say least of that, whereof *I* should say most; how *I* made an *Idoll* of both Sacraments, *I* thought of *Baptisme* as the Jewes of their *Circumcision*, that there was no other but what was made *with hands*: *I* dreamed not of a *Baptisme* made without hands, with the *Holy Ghost and with fire*. And so this followed, a grosse and an idolatrous conceit; *I* thought it enough, that *I* had a sprinkling of water upon my face, or was *dipped* there, and so was made a Christian outwardly in name and in a bare profession onely. But when *I* considered two Scriptnres, *I* saw it as cleare as the Sunne, that the Baptisme of fire and of the Holy Ghost; some *inward worke* was to be looked after; for the *outward*, if no more, did but intitle me to a bare name onely, gave me no preheminence at all above the heathen; rather thrust mee downe below them, and aggravated my guilt *.

Matth. 3. 11.

Jer. 9. 25. 26.

Rom. 2. 28

* *Reatus impii est pium nomen salv. de guver. l. 4. pag. 145. Lege paginas precedent.*

I must acknowledge in the next place, how *I* made an *Idoll* of the other *Sacrament*; not but that *I* did *see* and *feele* and *tast* the bread and wine there. My *Idolatry* was of a finer thread, yet very grosse and palpable, such as I can feele now: for I looked not to the *heart* and *soule* of the Sacrament; neither how I came addressed thereto, what brokennesse of heart I brought thither; what life of affection, what strength of faith: Thither I came according to custome, and after the course of the world, dragging my heart thither, and not my heart me; and there I sate according to forme, and went away after the manner: Let it be considered whether this be not to make an *Idoll* of a most sacred and misterious ordinance.

I should passe on to that monstrous *Idoll Selfe Righteousnesse*, which takes up so much roome in the heart, that there is no place for the righteousnesse of another; hath blotted much Paper, and stained, yea spoyled all our good workes. *I* should also speak something touching the necessitie of defiling that monster (so *Luther* calls it) and these gods before pointed at; for if that be not done nothing is done, and if that be done, all is done; if the *Idols* in the heart are cast out thence and defiled, stocks and stones cannot stand before the eye, they shall be defiled too: but as the saying is, this is all the

labour,

labour, this the *Worke* indeed: I can say but this to it in reference to *Pauls* words and *Luthers* after him: *When God is pleased* (what? for my pharisaicall Religion, or my blamelesse life in my conceit? for my prayers, fastings, and good workes? No, much lesse then for my abominations, my doting upon my *Idols*, every thing my heart could delight in: *Is* He pleased with this? No, how then? *For His meere grace alone*) *to reveale His Sonne unto me*: Gal. 1. 15. See *Luther* his excellent Exposition thereon.

When I shall turne indeed and indeed from *Idols*, and my face from all my abominations, then *I* am sure (for so it hath beene, and so it is with all the faithfull and true Penitents, so they and so *I*) shall *loath* my Gods, and my selfe because *I* made them so. Then my heart must defile his *Idols*, and when the heart doth it, then it is done. But here the heart will stand out, maintayning his strong holds while it hath a being (in its selfe and upon his owne bottome:) he will maintaine his *Idol* as long as he can, and maintaine war against him, that would destroy it and take it away. *I* goe on to make yet more manifest those thoughts of heart about this defiling worke, which may yeeld us a good understanding of our Selves, and of the Times, and then *I* am at my *Marke*, the *White I* aime at, and would carry all unto. Ezek. 6. 9. 20. 43.

Sect. XIII.

The heart, to maintaine its Idoll, maintaines warre against him, that would smite at it, and defile the same. He will not yeeld up his strong hold while he hath a being in himselfe.

TIme was when I thought I could reade another mans heart better then mine owne; and others to be mad and my selfe a sober man. *I* looked into the second Chapter of *Exodus*, and found an *Israelite* there, *I* thought, if there were a man in the world at that time mad and beside himselfe, that was he. *Moses* would have given him good counsell, and have reformed him, how doth he accept of such a kindnesse? (for truly he that seekes to reforme me, does me the greatest

teſt kindneſſe that can be imagined; for he that would deſtroy my *Idol* would ſave my ſoule) How doth that *Iſraelite* accept the kindneſſe of his friend? As we read, *Intendeſt*
Exod. 2. 14. *thou to kill me.* There we may obſerve how hee requited the loving kindneſſe of a friend, he counted *reforming* a *killing*; it was a death to him to bee counſelled and reformed: he was not himſelfe ſure when he ſpake ſo, and ſo *I* thought. See now how *I* could judge another man to be mad, who ſtands or falls to his owne Maſter: there is no man if the Lords hand hath not beene upon his heart to tame it ſomewhat, and bring it into order, but is as ſtout and mad as was he; nay, more beſides himſelfe, then was that *Iſraelite*, becauſe he may have a greater light to walke by than had that *Iſraelite*; for he lived in *Egypt*, we live in the *Goſhen* of the world. This then is the concluſion; "That the heart ſtanding in its old poſture, and frame, ſetled upon its owne "bottome and principles, ſtands as oppoſite to reformation "or ſound counſell (*I* will take the former word all along) as "the two poles, which the Aſtronomers call in Engliſh *North* "and *South*, or as are *life* and *death*: And the demands of "the one from the other are as contrary too, and muſt be ſo. "And it is as impoſſible for man, nay for all the men on the "earth, to make a good underſtanding betwixt theſe two, "*Reformation* and the *Heart* as to bring the *North* and the "*South* together, thoſe two poles which ſtand at an eternall oppoſition, or to make an agreement betwixt the "Temple of God, and *Idolls*, fire and water, life and death:
Jer. 17. my heart tells me (and though he be the greateſt impoſture in the world, yet you and *I* may beleeve him now, as you will beleeve the words of a dying man, for then hee is ſerious) that reformation is a kinde of killing; it is a mortification, a crucifying (the words ſound like Latine, more plainly it is) a *death*, it defiles my *Idols*, it ſtarves my gods; you may ſay to him, that will reforme you indeed (nay, if the heart be not over powred then you will ſay) as the *Iſraelite* did, *intendeſt thou to kill me?* And hee will anſwer, if hee meanes to doe his office to purpoſe, *yes that he will*, he will *kill thee*, if he can, he hath a mind to it, he will kill in meſand

thee

thee, that which we call *selfe*; nay, he will deale cruelly with us, he will plucke away our gods which are as deare unto us as our right eye and arme. This is a *killing a death* sure enough. Truely the heart is so contrary to it, to reformation *I* meane, as the bad King was to the honest Prophet (one against foure hundred) the heart hateth it and will oppose it, while it hath a being in it selfe: why? for saith the heart, Reformation intends no good concerning mee but evill: (though indeed it intends nothing but good to me.) For it would defile my *Idols*, and starve my *Gods*, but that is a death, *I* can no more heare of it than *Pilat* could, what *truth was*, he asked the question, *What is truth?* and turned his backe upon it, not staying the answer, and so did most contrary to *truth*, so will the heart doe: The heart may aske, *What is Reformation, What is it to defile an Idoll?* But the *heart* will not abide the answer. *I* would be understood in this point, and that a child in understanding might conceive me thus:

1 King. 22.

Joh. 18. 38.

If reformation comes towards the heart, it seemes to march *furiously* like *Jehu*, slashing and killing where it comes as if it would not spare any one *I*mage or *I*mage server, *I*t will cast downe all the Idolls before the eyes, and cast out all the gods out of the heart. Death seemeth to march along with it, where it comes, for it takes away all life from the course of the world, wherein *I* walked: All delight from the beggerly rudiments and old customes of the times, wherein before *I* tooke pleasure; it drawes forth my hand to remove the stumbling blocke before my eyes, and commands my heart to *defile* all my *I*dolls there, and that is a perfect death indeed; *I* say a perfect death, so farre as reformation is perfected; and the heart flies from it as from death, it cannot abide so much as to heare of it, but if it must heare of it and entertaine it too, then the heart welcomes it as a man takes fire into his bosome: indeed reformation comes into the world as the Lord Christ came, *to send fire on the earth*. *I*t was so in all ages downeward to this day, it will be so to the end of the world: *Behold Hee shall come saith the Lord.* Who? The Lord Christ, what to doe? To reforme His Church, *He shall sit as a refiner and Purifier*

Luke 12. 49.

Mic. 3. 1.

Purifier of Silver. A gracious and a glorious worke; how will it be entertained? As a man welcomes fire and sword, which must either purifie him or consume him: *who may abide the day of His comming? and who shall stand when Hee appeares for He is like a refiners fire and like Fullers Sope.* This refining worke is a searching worke, and findes bad welcome in the world. Looke we into the Church the Congregations there, upon the Priest and his people, how doe they fret at it, though but one foot and comming towards them, as if already *cut to the very heart.* But I need not looke abroad nor unto others; I will returne to my owne heart, for there I can read all this.

Sect. XIV.

If reformation be a defiling of Idols, and the Worke in hand, then a man needs not goe into the Congregations to behold the cariage of the Priest and people there, nor abroad to enquire, What newes? he may returne home to his owne heart, and read the newes there.

I Can read the times now, what newes is most stirring, and and fittest to be enquired after; and yet not move one step from the *Idoll* and my owne *heart*: I can tell what is done in the great world, by looking diligently what is done in my little world. And the way I take must be this, I must read *Reformation*, and the processes thereof, and what its demands are; then I must reade in my owne heart how that stands towards it, in its naturall posture: And behold it stands in a posture of offence, nay of defiance most contrary thereunto. I will bring them (I had almost said *together*, but that is impossible to man) to an interview, that we may heare how they greet one the other, what is demanded, and what denyed betwixt them. Thereby I shall make more then a conjecture what is done in the Kingdome, what motions, and contrariety of wills there.

Reformation tells me, I must not walke according to the

the *course* of *this World*. My heart makes answer, that according to that course it will walke, though it be according to the spirit that now *Worketh* in the *Children of disobedience*: Reformation saith, I must forsake the beggerly Rudiments, and old customes, such as were in Queene *Maries* dayes; the heart answers, she will not forsake them, they are her lovers, she hankers after them, and after them shee will goe: Reformation tells me, I must worship God according as Hee hath commanded, I must not make a mingle mangle in Religion: I must not serve God partly as Hee hath commanded, partly according to my *owne understanding*; I must not mate the wisedome of God with my fooliſh conceits, my silly inventions. The heart answers shee likes her owne way, and would heare no more of that matter, for she is setled and resolved to serve God her owne way, and to maintaine that way till she dies: Reformation tells me, I must through down the *Idolls* before my eyes. My heart is pretly flexible here, so it be but a *stocke* or a *stone*: God hath given me reason, & I must shew my selfe a man, it were a shame to stumble in a Sun-shine, at stocks and stones. Eph. 2. 2.

But Reformation is not contented with this. It goes on, commands me to give up my two Idolls, my *ease*, which I love so well: The *profit* and *glory* of the world, which I dote upon. Me thinkes I finde my heart *mad upon these Idols*, now they are demanded of me, and my *two eyes* sparkle with rage; rather then I will part with them; My Plate shall goe, and, which should be more pretious, a good conscience also: My *ease* is more then my Plate; and my credit in the world my chiefest Jewell. Reformation heares not, it stands like an upright Judge, as doth the stalke of a ballance. It demands as once *Moses* did, All; All my gods, how pleasing, how serviceable to mine owne ends, how desirable soever; how deare or neare, no matter: I must yeeld them up and my strong holds there (the house of my Images, and guardians thereof) with my *Imaginations* and every thing that exalteth it selfe. The heart will sticke here, nay it will die here before it will yeeld: offer the heart *faire*, heaven and eternall happinesse, it will not yeeld; offer it *foule*, hell & everlasting misery, it will not yeeld up its Idoll, he will not Jer. 50. 38. 2 Cor. 20. 4.

suffer it to be slaine before his strong holds shall bee given up, before his *reasonings* can give or take satisfaction. As Jer. 22. 29. the Lord said, O *Earth, earth, earth,* heare the Word of the Lord. It cannot heare, no more can the *heart*; it is *desperately wicked*, who shall make a good understanding betwixt him and reformation? Of this in the close.

Now we have seene at what a distance the heart stands to heaven, that patterne wee are to bee conformed unto; how it fighteth to maintaine his Idols, which hee will not part with till he dyes. Then wee may easily gather by the unquiet motions within, what is done without; if there be such motions in one mans little world, what motions will there be in Cities, in Towns, in a Kingdom, when Reformation assaies to go through the same, to defile the Idols there? If men will fret and fume and doe more, because *stockes* and *stones* are defiled; what will they doe for the Idoll in the heart, to maintaine that in a posture of defence? If defiling of *Idols* in one mans heart, cause such a shaking, what a terrible shake will it be, when the *Earth* shall no more cover her blood, but the men there must yeeld up their *Idols* to the *Moles* and to the *Batts*? Reformation will cast a spewing upon all our worldly glory; it will defile the three gods of the world, honours, pleasures, profits, for which the heart will contend till it die; then the most stirring newes is, *Warres* and *Rumors of Warres*: Saint *James* resolves it so; whence comes warres and fightings amongst you, even of the lusts, which war in your members. There they warre first, then they breake forth in the world. If we could open the records of all ages, and then put Saint *James* his question; we must also make his answer, our owne winds, the windes from within us make our Sea so tempestuous: The counsell is good, *calme it with your Prayers*, and resolve to throw out your Idoll; * But that worke will cause a mightie contention. While there is a Divell in Hell, a Prince in the Ayer, a partie on earth, and a king over them, which is the Angell of the bottomlesse pit, so long Reformation will find a mightie opposition, what the gates of Hell can make.

* *Fluctus maris tuis precibus mitigat, Hier. Ep. 45. ult.*

And

And if Reformation be so opposed, as that which destroyeth defileth *Idolls*, then it is quickly read, how reformers are accounted of. *The thing that hath beene, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the Sunne. Is there any thing whereof it may be said, See, this is new? It hath beene already of old time, which was before us.* They that have beene employed in Temple-works, and in defiling of *Idols*, they have ever beene accounted factious, seditious, rebellious, those that would turne the *world upside downe*. I must adde (&c.) for there is a great deale more: yet we read all in these words, *Behold they belch out with their mouth*; what are their words? very *Swords are in their lippes*, they would slay the righteous man therewith, for they call him *by their owne name*, and that is a devouring name, as bad as can be; *their tongue is as an arrow shot out*, which malice ever drawes to the very head, as *Jehu* drew his bow with his full strength. But none of all that is strange. The righteous are not troubled at it, their patience can digest more then this; besides, their Lord and master hath beene so reproached, and *If they have called the Master of the House Belzebub, How much more shall they call them of his household?* But what shall we thinke? Can Reformation goe on? Shall *Idols* be defiled even now? Shall these Refiners prosper? There is some resolution given hereunto, as followeth.

Eccles. 1. 9, 10.

Acts 17.6.

Psal. 59.6.

Exulem me de suo nomine vocat.

Cicer. Paradox.

Jer. 9.8.

2 King. 9. 24.

Matth. 10. 25.

SECT. XV.

Notwithstanding the contempt that is cast upon Reformation and Reformers, yet both shall goe on and prosper.

I Will beginne with Questions and Answers.

Quest. Shall this worke of defiling Images, (for that I call Reformation) shall it goe on?

Answ. Yes sure, God wills and commands Images to be defiled, and it must be done.

Quest. At this time?

Answ. There I am at a ſtand, I cannot certainly tell that; I thinke ſo, but in Gods time it ſhall be done, which time,
Acts 1. 7. the *Father* hath put in His owne power.

But the righteous, they that walke in the truth, that *doe*
3 Joh. 3. 4. *faithfully whatſoever they doe*, may ſay as their Brethren be-
Neh. 4. 2. fore them, *our Worke is Reproached and we are deſpiſed.*

They may ſay ſo indeed, but it is a very good ſigne, that the worke goes on, Idols ſhall be defiled even now. It is, I ſay as comfortable a ſigne as can be wiſhed; the divell and
Revel. 12. his party have *great Wrath*, therefore wee know they have
12. *but a ſhort time.*

Obj. But in a ſhort time they may doe a *length* of miſchiefe.

An. True, but they are held ſhort in a chaine, which the Lord holds in His hand, and they cannot proceed an inch farther, then He lets it forth: And a great good ſigne it is, they ſhall not proceed much farther because the Almightie hath them in His fetters. And they feele themſelves checkt and curbed in as a wilde bull in a net. But they thinke their tongue is their owne, and at liberty, therefore they ſay as once they did;

Neh. 4. 2. *Ob.* What doe theſe men? will *they fortifie themſelves?*

Eph. 6. 10. *An.* Yes, that they will, *in the Lord and power of His might*,
Dan. 2. 20. for *Wiſedome* and *ſtrength* are *His*; And He is a good Lord, a *ſtrong hold in the day of trouble, and He knoweth them that truſt in Him.* The adverſary mocks on.

Nahum 1. 7. *Ob.* Will *they make an end in a day?*

An. No, nor in a yeare neither; Temple worke, the de-
Neh. 4. 2. filing of Idols there goes on more ſlowly then *Romes* work doth; yet we know the proverbe, and that *Romes* Leaven hath not ſowred the whole lumpe yet; and experience tels us, that the heires of the beard or head wax not white altogether. One Idoll is ſmitten now, another to morrow, in good time, they ſhall all be defiled. The adverſary goes on much caſt downe (as formerly) *in their owne eyes, for*
Neh. 6. 16 *they perceive, that the Worke* (now alſo as then) *is Wrought of our God*, and is ſo firme and ſtable, that a *Fox* cannot break it downe with all his cunning, they muſt adde the ſtrength

of

of the Lyon to it too, and therein is their hope.

Ob. That these *feeble men* shall not be able to goe on.

An. Thus the adversary reproached anciently the servants of the Lord, who went on the better and more comfortably: though indeed they were then, and are now but a *feeble folke*; so are the Conies *too, yet make they their houses in the rockes.* *A feeble* folke that have the *munition of Rockes* for their defence; and a Redeemer *that fainteth not, nor is weary*; They may doe great things: for Hee is *mightie and strong*; *The Lord of Hosts is His name, He shall throughly plead His cause, That He may give rest to the Land, and disquiet the inhabitants of Babilon.* Againe, we say their strength may well be wasted in all this time; but they have a continuall influence and supply from the Spring head, the God of their strength, to whom they have a continuall recourse: for as the waters neare them run from the fountain every morning and returne to it every night; so doe they receive from God and returne to God: so they renew their strength like Eagles, and goe from strength to strength with the increase of God; for as was sayd, when they be at a low ebbe, then they flow upward to their fountaine and spring head; whereas these *scorners* are like waters wee observe running from the spring head and never returne againe; and they are *feeble* men indeed, but let them say what they have devised.

Prov. 30. 26. Esa. 33. 16. 40. 26. Jer. 50. 34.

Ad certum tempus sunt Christiani, postea periburt, & redibunt Idola: reddibit quod erat antea. Verum tu cum expectas, miser infidelis, ut transeant Christiani, transis ipse sine Christianis. August. In Psal. 70. See *Apol.* pag. 26.

Ob. That these feeble men shall not be able to carry on the work, and beare up any longer against the tide of opposition and contradiction of tongues; so some say and vaunt too and good men feare.

An. I will answer first as Master *Jewell* (whose face did shine in every mans eye but his owne) in a case not unlike, "I have no skill saith hee in the wicked mans *Almanack*, "Gods will be done. It is His cause whatsoever shall happen, and His Name be blessed for ever for what He hath "done. But so vaunted the heathen against the *faith* of "*Christ*: These Christians are but for a while, all they shall "and that shortly: Then shall our *Idols* come againe, and "it shall be as it was before. But, O thou miserable Infidell, "while thou lookest that the Christians should passe, thou

Rusticus expectat dum defluat amnis, at ille Labitur & labetur in omne volubilis ævum. Horace l. 1. Epist. 2.

Ecce venient tempus ut finiantur, & non sint Christiani. Sicut cæperunt ad aliquo tempore, ita usque ad certum tempus erunt. Sed cum ista dicunt, sine fine moriuntur, & permanet Ecclesia prædicans brachium Domini omni generationi venturæ.

passest away thy selfe without the Christians. This conceit is like that of the country foole, who comming to a quicke running streame, thought verily the water would soone passe by, and hee might passe over anon on foote, not considering that the streame was continually fed from the spring-head. Master *Jewell* goes on and reades out of *Aug.* "They say behold, the day will come, when all these "Christians shall have an end; as they had a time to be-"gin, so shall they have a time to continue. But while they "make these crackes, they themselves die without end. But "the Church continueth still, praysing the Almighty arme "of God to every generation that is to come. The application is full and easie.

But suppose now, that the worke should stop and cease, as the Temple-worke did, for some yeares; and the Church should have her *Idols* againe, from which (the Lord deliver us) we are not cleansed to this day. So farre wicked counsellers may prevaile as they did in former time. What then? yet notwithstanding the *Reformers* have not *laboured in vaine, nor spent their strength for nought and in vaine* [a]. It is a comfortable speech; "There is no service that is done "to the Lord but shall have its due and seasonable recompence, *Whatsoever good thing any man doth, the same shall hee receive* [b]. *Mordecay* was remembred, and in the fittest season, so were *Nehemiah* and his brethren *remembred for good.* Temple-worke is an acceptable worke; and they that defile Idols doe according to Gods owne heart; And shall not that service be remembred? Judge you: *Babels* King shall not *serve a great service* for nought. The Lord put that King upon the service against *Tirus*, and Hee paid Him wages for His *Army*: and if the Lord be Paymaster, Hee will pay like Himselfe, the wages shall be no lesse then a Kingdome. *Woe unto him that useth his neighbours service Without wages, and giveth him not for his worke.* Doth the Lord pronounce this woe? Then certainly He will not use any faithfull mans service without wages: Hee will give him for his worke, and better payment then *Babels* King had; yet that was a Kingdome.

[a] Esa. 49. 4.
[b] Eph. 6. 7, 8.
Ezek. 29. 18, 19.
Jer. 22. 13.

Indeed

Indeed, it is very comfortable for them that *ſerve* a great *Service* for the Church of Chriſt. Surely their ſervice ſhall not be forgotten, for they have done it as to the Lord, and not unto men. Therefore they have a ſtronger conſolation then all this; that which containes all, they have the conſolation of God, the ſame with which the Lord Himſelfe was comforted. They can ſay as their Lord did, though *Iſrael* be not reformed, though her Idols be not defiled at this time, *yet ſurely our judgement is With the Lord, and our worke with our God.* Eſa. 49. 4.

Thus we have concluded what ever falls out, though things goe backe as the Adverſary would have it, and our ſinnes doe deſerve. It is a point of good diſcretion, *as to wiſh the beſt, ſo to forecaſt the worſt and to prepare to beare what ever commeth:* yet ſtill holding to the concluſion of experience, that it ſhall bee well with them that ſerve the Lord, their recompence is ſure. *Pro tua ſapientia debebis optare optima, cogitare difficilima, ferre quæcunque erunt. Cic. Ep. fam. L. 9. 19.*

When we looke up, fixing our eye where we ſhould, our hopes exceed our feares, and we conclude, that the Reformation muſt goe on; He that hath wrought hitherto, will worke, Hee that brought them onward ſo farre, will not leave them within ſight of the promiſed Land; Hee that hath protected will protect ſtill, and uphold with the hand. Though yet, as *Luther* ſaid, "when we are reforming our "ſelves or others, and defiling Idols, the divell overcom- "meth ſometimes. Why? for our advantage every way, "that we may have the experience of a ſtronger againſt "that ſtrong one, and may ſay with Saint *Paul, when I am weake then am I ſtrong*, we will then ſpeake confidently, *the Reformers ſhall goe on and proſper*, for; Gal. 3. 2.

They are in the *Worke*, in the *Way*, in the *Hand* of the Lord:

1. In the worke, and they *wrought with God this day*. Reforming worke is Gods worke, as we heard.

2. They are in Gods way; this is His way, He lets in a cleare light into the ſoule: firſt, He diſcovers, He manifeſteth Chriſt there; then the Idolls are caſting out and defiling: This is their way alſo, they labour with all their might

to

to exalt Christ, then the Idols fall and are defiled: when the soule comes to see the excelling beautie of Jesus Christ, the glory of the world is darkenesse to her; but Idols are as a *menstruous cloth.* Againe, in Gods way still, He began at the Sanctuary, so did they; and did they make cleane
2 Chro. 29.5. worke there, did they carry forth the *filthinesse* thence, surely things would goe on; but they are in Gods way. He purifies the sonnes of *Levi*, Sanctuary men, so doe they. But they will not be purged; No, then they must be consumed, choose they whether. Either the Idoll must be left or the soule must be lost, there is but one way: Ah but they shall never goe on in that way; *Sorcerers, Adulterers, false swearers, oppressors* (to summe up all) and those that *feare*
Mal. 3.5. *not Me saith the Lord*; What all these doutie men can doe shall be done as in ancient dayes, in way of opposition to this worke, and to keepe their Idols in a posture of defence. True, but that which followes now will be too hard for them all, for;

3. They are in Gods hand; There is securitie against all might and power whatsoever; there they may be merry in the Lord, laugh and rejoyce. As *Luther* said, when the Rulers set themselves against him, and the people raged, now saith he, *the Lord laugheth, I am not such a foole as to cry*: his meaning was (for there is a figure) he would *laugh* too, and being merry, hee would sing the 46. Psalme. These servants of the Lord may laugh also, and for the same reason. They are in Gods hand, a good, a gracious, an Al-
Heb. 3.6. mightie hand; that is the confidence: five hundred men cannot plucke one man thence. They will *hold fast* the *confidence*; This Hand brought them together at first, hath kept them ever since, hath prospered them to this time: can they cast away their confidence now? No, they know whom they have trusted; He will keepe them as the Apple of His eye; they have borne the burthen and heate of the day: the wicked shall not receive the wages. They have sought God for this thing, and have sowen in teares, the
Psal. 89. 42. wicked shall not reape in joy; surely they say, *The Lord will not set up the right hand of His adversaries*; *He will not make*

His

His enemies to rejoyce. This is their confidence now; To though the kingdomes are moved, yet they may *be still* calme and quiet in their minds, for so they are commanded; *Be still*: what and the Kingdomes moved? What can still the spirit then? this; *Know* (that is, trust perfectly) *that I am God, and I will be exalted, &c.* It is an ordinary observation, that all the Letters in *Jehovah* are *quiescent i. e.* doe import *quietnesse* and *rest*; it is of lively use. I desire not so much to looke upon bare Letters as the Name it selfe, the *goodnesse, mercy, Wisedome, power* of *God*; and behold there the soule can finde rest and sweet repose when there is *terrour on every side*; when Kingdomes are moved, the earth quakes, then there is rest: Where? In God. O *blessednesses*, compleatly blessed is the man, that can say, and knoweth what he saith, *The Lord is my God*; He reigneth, be the earth never so unquiet, yet He is King, and will be exalted. Psal. 46. 10

When there is an Earthquake, and we looke for it; when not the winds, but the Lord will shake it, smiting it *terribly*, then, in such a trembling time, this man is as the Lord hath promised to make his people, a *quiet habitation*. Who would not be as He is? Who would not rest as he doth? in the armes, and under the shadow of the Almighty? Surely every man. Surely then, if he would be assured and confident, he must give up his gods; hee must yeeld up their strong holds, but this must be more fully considered. Psal. 1. 1. Esa. 33. 20.

SECT. XVI.

Every man must returne to his owne heart, and enquire diligently the meanes of reconciliation, and resolve upon yeelding up the Idoll.

REformation and the heart stand at a wide distance, as we heard; there must be a yeelding, so as they may be brought together. *Reformation* cannot yeeld, it is stiffe as was the Heathens god, made of the same matter the Pi-

pists make theirs, which they called *Terminus*, wee call it a
Prov. 23. 10. *Aug. de Civit. Dei* 4. 23. *Round-stone*, the *old Land-marke*, *cedebat nulli*, it would not yeeld an inch for any mans pleasure; Reformation is as stiffe, it will yeeld nothing, not a *hoose*, not a *huske*, not
2 Sam. 23. 11, 12. such a poore matter as was a *piece of ground full of Lentiles*; It was not a considerable *piece*. What though? yet the *Philistims* should not have it. So stiffe is Reformation in yeelding to any thing against Gods right. And great reason it should be so, why should it yeeld that which is anothers? God gives all, He must have all, all the *heart*, and all the *soule*, and all the *mind*. Indeed Reformation can yeeld nothing; It commands in Gods name, and will have all its Demands, the heart must bow and submit, or perish for
Jer. 15. 19. ever. As the Lord said to *Jeremiah*, *let them returne unto thee*: But *returne not thou unto them*: That is, they must yeeld to thy termes, thou shalt not yeeld to theirs. Reformation hath the same charge from the Lord, and is as peremptory in her demands. And now it will be made manifest to the whole world, that the heart is as it is said to be,
Jer. 17. 19. deceitfull above all things, *and desperatly wicked*. It appeares thus;

The soule is the most pretious thing in the world, never any thing came up to the price of it, but the blood of God,
1 Cor. 8. 4. He gave to the full worth, for He gave Himselfe. What is an Idoll now? Nothing, *We know that an Idoll is nothing in the world*, saith the Apostle, *or if any thing, then, as hee hath*
Zach. 11. 13. *said, That shame*. A goodly price that our soules are prized at by us; below thirtie peeces of Silver, and no wonder. For so the Lord Christ was prized. But yet wee must behold how *desperatly wicked* the heart is. Reformation requires no more but the giving up the Idoll, with the strong hold (the *forme* without the *power*) which maintaines it. See now! the heart will not yeeld; it will venture an eternall soule, the everlastaing well-being thereof, rather than it will yeeld up its Idols. It is setled and resolved to keepe his enmitie, to maintaine a defiance, it will hold it out till it die; though if I would *quickly, while I am in the way* with him, agree with this *adversary*, *Reformation* I meane,

meane, and upon its owne termes and conditions, it would be the happiest agreement that could be made; for then the Idoll, which troubled my peace all my life long, will be thrust out, and my Lord would come in, and with Him all things. But this is a worke I neither *will* doe nor *can* doe: I can stand it out stoutly, I can *hold fast* the *forme* onely, and that will *hold fast* my Idoll; I am stubbornely bent to maintaine warre and all my strong-holds: But to make a good agreement and understanding betwixt *Reformation* and my *heart*: To yeeld to the Demands there, and so to bring Reformation and my heart together, is as impossible to me, as to make the North and South meet as friends, and to kisse each other, which stand as wee heard, at an eternall opposition. But with God all things are possible: *His Word runneth very swiftly, He sent forth His Commandement*, and it was done, *Let there be light, and there was light, Let there be a firmament, and it was so.* Nay, He hath done a more astonishing worke then all this: Hee hath made *Heaven* and *Earth* to meet, and kisse each other: He hath filled up that gulfe betwixt us, and made it passable. Hee hath brought two together, *God* and *Man*, and hath caused a good understanding betwixt them: So as they are no longer two now, but one *Immanuel*: Then He can do what He pleaseth, therefore my eye must bee to Him, Who onely doth wonders; And it is every mans worke who knowes his dutie, for surely we have no might against this great company of gods, which are within us and fight against us, neither can we over-power our owne hearts. But if our eyes are upon the Lord: If we set our selves as one man to seeke Him, wee shall finde that there is hope in *Israel* concerning this thing: for the King of *Israel* is a mercifull King, heare what He saith; *thou hast played the harlot with many lovers: yet returne againe to Me saith the Lord: My righteousnesse is neere: my salvation is gone forth, and mine armes shall judge the people.* What then? Then *the Isles shall waite upon Me, and on my Arme shall they trust.*

Pænitentiam mihi præcipis, sed talis sum ego miser, & quod sentio me Nolle *neq;* posse, *quare tuis postratis pedibus, &c. Lutheri concio de pænitentia Anno Dom.* 1518. Psal. 147. 15.

Jer. 3. 1.

Isay 51. 5.

It is time to recall my selfe now, though I doe not find

I have digreſſed: I have beene upon the *defiling* of Images and their *Ornament*, which is the hardeſt worke in the world; if it hath taken up more ſpace here then was expected it could have done, it was that it might take up more roome in the heart.

I muſt remember, I am cloſing the treatiſe, which I cannot doe, before I have reſolved according to my promiſe, a ſecond doubt.

SECT. XVII.

The heart deceives us in point of Ornament; that which muſt be defiled, is but in Name ſo: The Citie, in place of an Idoll will raiſe up a Pillar, *and write thereon the former yeares deliverances. Concerning this preſent yeare there is a great queſtion, wherein ſhee will bee reſolved in the next Section.*

MAn is much miſtaken in point of Ornament; that which he counts pleaſant to his eyes, and to bee deſired, defiles him, and muſt be defiled. But it is our infirmitie, and more, I may ſay, our *Death*; that we account that an *Ornament*, which is our *ſhame*: if that be taken from us, our *Idol* I meane, or an offer made that way, we are ready to whine, and can ſay almoſt as he did, and *what have I more?* O the darkeneſſe that is in our minds! The vaile ſpread over our hearts, not yet taken away, but of this enough. And yet, O that a deceived heart might beguile us no longer! It was a good anſwer the man of God gave *Amaziah*, making queſtion about the Talents, *the Lord is able to give thee much more then this*; more then our *eaſe*, that will ſlay us: More then our *Bargaine* for a penny a day, that will prove but poore wages, though it be a Biſhopricke. More then the *glory* of this world, for a cloud will

Judg. 18. 24.

2 Chro. 25. 9.

will come and overshadow it. More then Kingdomes here below, which have no *foundations*; or if any, then like that foundation the foote hath standing upon the waters: Therefore these must bee *shaken* as the kingdomes before them, which have beene shaken and broken to pieces, but the Kingdome of Heaven *cannot be shaken*: Wee cannot but know all this, if wee will shew our selves men. Therefore let the *Idoll* fall, let his *Ornament* be defiled, whether without and before the eye, or within the house of my imaginary; let it goe, and bee defiled, the Lord can give us *much more*, a *Peace* which may be interrupted, but can never be taken away. A *glory* which may be eclipsed here below, but shall shine forth to all eternitie; *An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven.*

Heb. 11. 10.
Heb. 12. 28.
Βασιλεία ἀσάλευτος from σαλεύω fluctuo, tanquam in Salo seu maristans.
1 Pet. 1.

I would sharpen this point, and make it keene in the heart of the Idols, the Kings enemies and ours. Let us then aske our selves this question seriously, soberly and sadly, *Is it peace?* We must then make answer, *What peace?* So long as our Idolls are so many. It is a conclusion of experience as ancient as the time, when man was first created upon the earth; *That false gods, and a true peace could never stand together*: If they be entertained, the true God will depart, consider wee then of the matter, and then make our choyse.

2 King. 9. 22.

Is not the presence of God more then the presence of ten Idolls? Is not He an Ornament? the beautie of holinesse? Is not His grace the Ornament of beautie? Let our Idoll goe, and this God will come, else not; for what agreement betwixt Him and Idols? But if they goe out, He comes in; A good Exchange and as full of comfort; our wonder will be why we did not yeeld sooner: why we maintained warre so long, so long loved death; why wee were so unwilling to let in Peace; and so way is made to give full satisfaction to the doubt (what they shall doe for an Ornament?) and to the heart of the Citie.

The Crosses good friends and neighbours doe pine after the Idoll; and they demand of me; "if the Crosse

" must be taken away, and the *Ornament* of the Images de-
" filed also (which upon due consideration of the pre-
misses, the stoutest adversary in the world dares not deny)
What then shall be done for the Cities ornament?

2. That which is fully to the minde of the Citie, and to the heart of the righteous there: The greatest Reason in the world, that a Citie so famous; that hath done so worthily, quitted her selfe so like her selfe; hath so magnified her office, hath stood up for God, for His truth above all the Cities in the world; great reason, I say that this Citie should have an *Ornament*: she may expect to be dealt with nobly and honorably at this point; so she shall be, & be put to her owne choyce, and then we know what she will choose. She will prepare a *Pillar* & write upon it, how the Lord hath befooled his adversaries the former yeare: how He was above them in all wherein they *deale proudly*; breaking yoakes and traces, and turning the wisedome of *Achitophell* into Foolishnesse; how He magnified His free grace; exalted His right hand; did valiantly; was glorious in wisedome, triumphed in power, was marvailous in working, when He caused His people to passe *under the rod so brought them into the bond of the Covenant*. Then they will write the Bishops warre (so they called it) the beginning, the progresse, the close, all is wonderfull. All the Chronicles in the world, Hebrew, Greeke, Latine, English, &c. cannot yeeld us a story which will run paralell with this; That two great armies came from their places, stared each other in the face for some moneths together, and so stood in open defiance one against another in as great a contrarietie of wills and affections each to other, as are the Angells in heaven to the Devils in hell: and yet before the yeare was up, turned backe to backe, and so departed without shedding one drop of blood betwixt them. O wonderfull! yes truly. But the wonder must be raised higher yet; that a people *prayed* against, *exclaimed* against, *proclaimed* enemies, rebells, &c. for it *containes much*, should in the same place and time of the yeare, be *prayed* for in our Congregations, bee *stiled* and *enacted* our *Brethren, loyall, faithfull* subjects to

Exod. 18. 11.

Ezech. 20. 37.

Ezech. 23. 32.

God

God and their King; so they were indeed, O wonderfull yeare that I workes of a God, who onely doth wonders.

SECT. XVIII.

Touching this present yeare, a Doctor tells us, that God hath done little or nothing for his Church; but rather much against her. The Preachers conclusion *and* respects *are weighed at the Sanctuary and found light: And a* conclusion *contrary thereunto is set downe, and proved to be in divers* respects *agreeable to the mind of God and understanding of the Godly.*

THis will suffice for the former yeare, and fill up two Columnes of the Pillar. But what hath the Lord done for His people this present yeare, which may now be recorded with rejoycing? We must answer, what ever adversary or friend saith to the contrary, *Great things*: therefore must the Citie continue the Records; for behold mercies after mercies, and loving kindnesses have followed loving kindnesses as the waves of the Sea. It is asked, where are they? for hearke what a great Clerke saith, and a Master in Israel; "*Things are as they were, nay much worse, reformation of corruptions hath beene endeavoured with much zeale and diligence*, yet the end not attained. Nay, in some *respects* it is so farre set backe, that in my understanding, the state of Religion hath never beene worse since the first reformation, then this present yeare. What respects? these follow, in respect of, first, the greatnesse of destractions, which have divided us all, one from another: then,

"Secondly, multitude of Sects and Sectaries, &c.

"Thirdly, dishonours done to the service of God, with so much scorne and scandall to Religon, that in forraigne parts, they question whether all this time we have had *any*, so abruptly he breakes off. Upon easie search we may finde these words towards the end of a Sermon printed

printed very lately at *Cambridge*. I muſt ponder them whether they hold weight at the Sanctuary, whether the Doctor ſpeake according to his charge, as the *Oracles of God*. I ſay, I muſt doe it, for it is much againſt my ſpirit to fill up this yeare with Ciphers, to make it a *Leape yeare*, as if God had done nothing this yeare worthy to be written upon the *Pillar*, the Citie ſtands charged to raiſe up now to the glory of her God. We take then a ſecond view of the Doctors words, he ſaith.

1 Pet. 4. 11

Obj. "Notwithſtanding the *much zeale* [of our *Nobles* and "*worthies* he meanes] and *diligence*, things are much "worſe then they were.

Anſw. Here is a confuſion indeed, for here is *much zeale* and as *much diligence*, and yet things *much worſe*. I hope things are but in an appearance ſo, but I anſwer the *much zeale* firſt; (where that is there will be much diligence) I will be pretty confident the Doctor doth not fault the *zeale* as *too much*: But as the man of God, a *Maſter* and *Seer* in Iſrael, greatly affected with the Houſe and Cauſe of his God, hee would have commended the reformers zeale the more, if it had beene much more, more hot and boyling againſt the *light Prophets, and treacherous Prieſts*, their Idols and Idoll ſervices.

That is his *meaning* we hope, and we muſt deale tenderly therewith, as with the *eye* and *conſcience*, and give the faireſt interpretation thereof; "That it grieves him to the "heart, that the ſucceſſe anſwers not; that the end is not "attained, the *filthineſſe* is not carried out of the Temple, "nor are thoſe Prieſts caſt out thence, nor are their *Idols* "*defiled*.

But touching all this, he can conſider and comfort himſelfe in theſe words, That as God hath accepted a zeale for the building of His houſe, though nothing was done there: ſo will He accept *much zeale* for the reformation of corruptions there, though the end bee not preſently attained. Surely the Lord takes it kindly that it was in the hearts of the reformers to do yet more for Gods houſe, and to ſhew *much zeale* there; Let reformers quit themſelves in point

1 King. 8. 18.

of

of *zeale* and *doligence*, that they have laboured in singlenesse of affection, and uprightnes of heart, then, though their end should faile, and the time should be deferred, yet they shall not faile of comfort. " Men must part their care so, as to take " upon them onely the care of dutie, and leave the rest to " God. They must make good their ends, and the meanes " they have used, in confident assurance; that God " will make good the issue, and turne all to the best.

And this is a comfortable consideration even now for they that have given *all diligence* about Temple worke, have not lived to see the end attained. And hee that had shewed much zeale there, thought verily, that his very zeale for God and His house would occasion his death. Good man! he thought himselfe *left alone* upon the earth; and O that his good Lord, for whom hee was so jealous, would take away his life, and not leave his *soule among Lions*, for them to teare the Cawle of his heart, so dismaid and heartlesse have good men beene sometimes, when they have beene upon Temple-worke, contending for God, against *Baall* and his *Priests*. But note wee this here; That never any man, from that time to this day, did commend upon *Elijahs* zeale, saying; *It was too much, and he was served in his kind, that would contend with Princes and beare up against winde and tide.* No man was so mad, and left of his wits, and destitute of understanding, that would blame the Prophets *much zeale* and *diligence* for God and His House, when he was in his fainting fits. No; There is no other use of all this, but that which the Apostle makes for the comfort of all those, that have much zeale, and are jealous for the Lord of Hosts; *Cast not away therefore your confidence, which hath great recompence of reward. For yee have need of Patience, that after you have done the will of God, ye might receive the promise.* This is the *Cordiall* Reformers must take, after they have taken much paines, and have beene very jealous for the Lord God of Hosts, when yet things in appearance seeme much worse. 1 King. 19. Heb. 10. 35, 36.

In the second place, I must answer those men, who may be charitable men too, & yet not acquainted with the Doctors Zeale about *Cloysters* and *Cloyster-men*, those *Abbies* and

Abby-lubbers who *eate the fat, and drinke the sweet*; caring for the body onely, and no farther, what betides to the precious soules: I say, not acquainted with the *Man* and his known *zeale*, concerning these *places* and *persons*, they may read the Doctors words backward, as if the *much zeale* of the Reformes grieved the Doctor more then the *end not attained*. And that is it which pincheth others also, and so they lay the blame upon *much zeale* that things are worse & worse. To these men I answer, *I hope not so*; things doe but seeme so to be, in a worse condition then formerly, but suppose they are so, shall we blame Reformation or Reformers for this their *much zeale* and diligence? God forbid. If there bee any want, as sure there is in the best man living, it is want of zeale, and of double diligence *for the service of God*, which we shall never call the *Liturgy*. The want, if any, is this; that they have not wrought through worke in Temple-worke, and for the cause of God. That they have not carried out the *filthinesse* out of the temple (which is the prime and chiefe worke ever) and cast out those *light* and *treacherous* Priests out thence, who have *polluted* the *Sanctuary, and have done violence to the Law*, that is all the want, which is, want of zeale, not too much zeale. Be it knowne unto the world that these Reformers cannot bee too zealous, though *exceeding* zealous: for the Lord hath beene to them *exceeding* gratious; and the adversary is *exceeding* proud, and the Churches friends *exceeding* cold; the Churches straights are *exceeding* great; the Priests and their services have been, and are *exceeding* abominable; and the *zeale* of Church-men *exceeding* cold, I sayd not well there, *zeale* cannot be cold; I meane, these Church-men for the most part have no *zeale* at all for God, but their zeale *boyleth* and runnes over against God, *and those pleasant offerings* which God hath commanded, must and will have when all is done. Therefore must Reformers now suffer themselves (if they will shew themselves in any proportion answerable) to be eaten up with an Holy zeale for the house and houshold of God; The greatnesse of the provocation; the excellency of the object; the weight of the occasion beares out the soule, not

Zeph. 3. 4.

Mal. 3. 4.

onely

onely without blame (unlesse from wicked and vile men) but with great praise in such extasies of zeale, seeming distempers. It is the glory of a Christian to be *boyling in spirit*, to be carried with full sayle, and as it were, with the Spring tide of affection, so long as the streame runnes in the due channell. And if there bee great occasions for great motions, then it is fit the affections should rise higher, as to *burne with zeale, to be sicke of love*, to be *more vile for the Lord*, as *David*, to be counted out of our wits, with Saint *Paul*, hereby to further the cause of Christ, and the good of soules. It was a quicke answer that *Luther* gave *Erasmus*, he told *Luther*, *you are too hot Luther*, Bee it so " *Erasmus* in your judgement, but the judge of all the " world, who hath loved mee with a love as strong as " death, for whose cause I am *exceeding* zealous, will not " tell me one day, *Martin thou wast too hot*: But it is to be doubted, He will say rather, *Erasmus thou wast too cold*. Away with these midling men, dangerous persons, who say, others have too much zeale, because they have none at all. Master * *Brightman* lessons them very well, so doe two or three more, they shall doe well to observe it, that they may prevent a *curse*, a *spuing out*. I can but point to the Margin, adding this to the line; Blessed be God for those *Governors of Israel*, who were the more forward in the cause of God, the more backward others were, that offered *themselves willingly* among the people. And blessed bee God for the people that offered themselves so *willingly* also: And for their *zeale* (which shamed the Priests) for it is *much*, but the Lord encrease it yet more, and make it yet more hot and more boyling in, and for the cause of Christ, for *He is worthy*. How ever it fareth with the world, it shall bee well with them, for the hearts of all that are good are towards all such, that have offered themselves willingly. And (which is their securitie) the eyes of the Lord are towards them *for good*, who would stand up for His cause against a crooked and perverse generation; It shall be well with all such, though they be smitten vvith the tongue and hand both, yet it shall be well: The *Lord will remember all those for good*, Amen. Now vve goe on.

Τῶ πνεύματι ζέοντες. Rom. 12. 11.

Non amat qui non Zelat. Aug.

* On Rev. 3. ver. 15, 16.

Mediocritas hic est pessima nihil in te mediocre esse contentus sum totum summum totum perfectum de sidero. Jero. Ep. 15. ult. 181.

Vide Lact. lib. 6. ca 16. Min. Felix. p. 25. line 36. in folio.

" In my underſtanding the ſtate of Religion hath never
" been vvorſe ſince the Reformation, then this preſent
" yeare, ſo the Doctor ſaith.

1. I ſay firſt, he anſwers himſelfe; *in my underſtanding* ſaith he; he is but one man, his *underſtanding* muſt not be a *Standard*, vvhereat to meaſure the judgement of other men, in ſo high and daintie a cauſe, vvherein the *glory* of God is ſo much concerned. Thouſands there are vvho unde ſtand themſelves as vvell as he, vvho know it to bee cleane contrary.

2. Seemeth the ſtate of Religion never vvorſe than now at this preſent time? Yes; So it vvas in ancient time, know vve not this *of old* vvhen *Iſrael* vvas in *Egypt*? They had never a vvorſe opinion of their ſtate, then vvhen it vvas beginning to mend. Then they vvere comming out of their *furnace*, I ſay, then, vvhen they thought themſelves plunged deeper in: Then they exclaymed againſt *Moſes*; O how they ſparkled and kindled againſt *Moſes*! juſt as vve doe againſt our *Nobles* and Worthies: hee had done them the greateſt vvrong and diſſervice that could bee done. Why ſo? Becauſe *Moſes* vvould bring them out of *Egypt*. But vvho murmured ſo? vvho vvas ſo uncivill? The ignorant multitude, True, they did complaine of their bleſſings, and murmured vvith meate in their mouth; But upon enquiry you vvill finde, that *Aaron* and *Mirian* murmured, theſe ſtrove alſo; The *Brother* and the *Siſter* contended and chid vvith *Moſes*; and if ſiſters chide vvith their brothers, they will chide bitterly. Adde vve hereunto, What vvas intimated before, and muſt needs cauſe a ſeeming confuſion in things; " The Church-mans Idols
" are ſmitten at; then vve muſt expect that he vvill rage
" as they did, vvhen *Stephen* aſſured them touching the
" alteration of things; the caſting out of beggerly rudiments; and how they had perſecuted their brethren and
Act. 7. 54. Teachers; *When they heard theſe things, they were cut to the heart, and they gnaſhed on him with their teeth.* VVe goe on as followeth. " *So farre things are ſet backe.*

1. I anſwer firſt, by queſtioning, how farre backe? Things

Things are not ſet farther backe this yeare, then as they have beene alwayes, and ever vvill be vvhile *Reformation* comes on. It pluckes downe firſt, and caſteth forth the *rubbiſh*, and all this vvhile, behold nothing but ruines. Truely every mans *Tabernacle*, as well as *Davids*, if raiſed according to right order and rule, muſt be raiſed out of *ruins*. Certainly the building never vvent up before it vvent firſt backe, and fell downe even to the ground, and into ruins. Touching this more anon.

2. I aske againe, are things ſet backe? Certainly no; that is a deceit; the Doctor is quite miſtaken. Things doe not goe backe, vve go backe. The hearts of the children of men pull back the more ſtrongly, the more Reformation drawes on, and vvith the more ſtrength. If Reformation comes on, my heart drawes backe mightily, and I cannot thinke I ſtand ſingle in the vvorld. My heart may be an embleme vvherein to behold the *Cloyſter* and *Colledge* both. I ſay againe, things goe not backe, *Reformation* is not ſet backe; vvee turne backe like a deceitfull bow, and the more ſtrongly, the more Reformation comes on.

3. I aske againe, are things ſet backe? They are; vvho ſets them backe, but they vvho ſhould put to both their ſhoulders to the ſetting them forward? It vvas ſo in ancient times. Who ſet deliverance backe, vvhen a *deliverer* vvas ſent unto them, but the *Iſraelites* themſelves vvith their owne hands? So, vvhen the *deliverer* came forth of *Zion*, vvho oppoſed Him? The Rulers; *Have any of the Rulers beleeved in Him?* The chiefe *Prieſts* and *Scribes*; Were they obedient? No, All theſe oppoſed Reformation vvith all their power; theſe profeſſed themſelves the moſt bitter enemies thereunto. The *Prieſts* and *Scribes*, they (for the moſt part) that *Are* (we cannot ſay properly, they live, but *are*) in *Cathedralls*, *Cloyſters*, *Colledges*, theſe draw backe mightily, (and cauſe others ſo to doe) when Reformation goes forward. So it hath beene in all ages; whether not ſo now let others judge. I vvill tell my obſervation, and every mans that vvill obſerve, vvhich is this; Thoſe places vvhere are *Cathedralls*, are as barren to the ſoules of men,

Joh. 7. 48.

Varia hic ſitus eſt non diu vixit ſed diu fuit. Sen.

as that earth is, under which the Mines of Gold and Silver are, nothing growes thereon (ſay the Naturaliſts) for the uſe of man, no not ſo much as a graſſe for meate to beaſts. Then there muſt needs be a *drawing backe*.

4. We may note, that the Lord doth ſeeme to goe backe, when He meanes to goe forward with might and power: And when He reſolves to doe the greateſt matters for His Church, He then ſo ſeemes to ſtand, that the Church cannot eaſily judge whether He meanes to goe forward or backward, whether He be *for the Church or for her adverſary*; when the Churches burdens were ſoreſt, then her deliverance was neareſt, when her groanes were ſtrong, becauſe of cruell Taskmaſters, then *Moſes* came, and deliverance went on a maine, and in full ſtrength: Then in the laſt place, becauſe,

Joſh. 5. 13.

5. This falling to *ruines* firſt; This *ſetting backe* of things is a great *offence* in our way, Let us conſider this with all our hearts, that we may not ſtumble at it. What *ſetting backe* is here? Take it to the utmoſt extent that can be, and yet it is no other but as the Lord Chriſt was *ſet back* in His way to glory. He went on the *left-hand* as farre *back* as poſſibly could be, before he ſate downe on the *Right hand of the Majeſtie on High*. To expreſſe it as well as I can; The Lord Chriſt went a *back-way* to His Throne; He *that is now aſcended up above all Heavens, is the ſame, that deſcended firſt into the lower parts of the earth*. A back-way to glory ſure. He was *ſet-backe* ſo farre as is the *Croſſe*, and that we ſometimes call *Hell*; and yet this *backe-way* was the ready way to His *Crowne*, to His glory. Can the Church diſlike this way, which Her Lord Chriſt hath gone before her in, and paved out unto her, though ſeemingly a backe and contrary vvay? Certainly the Church and every member there muſt be made conformable to their Head, even in their way to Glory. They muſt be ſet backe and back, and yet farther backe. How farre backe? Even to the place of Dragons; they may daſh upon *hell* it ſelfe, that low bottome, before they riſe up to their crowne. And yet this *backe-way*, this unſearchable, and admirable way, though

Ephe. 4. 9. 10.

though it seemes an uncomfortable way,
shadow of death, yet shall it yeeld as much comfort as can be conceived, for the farther backe now, the farther forward anon; the lower the descent, the higher the ascent. It vvas the way that Christ went in before, and all His must follow Him in the same way after; The old and ancient vvay it is, from the Crosse to the Crowne, from the lower parts of the earth to the highest Heavens: from Hell to Glory. It is well with the *Body*, the Church, if she be as the Lord Christ her head: But she knowes it is vvell vvith her Head, yet He vvas set backe, as farre backe as can be imagined, and from thence tooke His rise to Glory. It is the Churches vvay also, a back-way and darkesome, *but* (in that way God is most glorious) *leading to the inheritance of the Saints in light.* The vvords fit very vvell, and doe afford a strong consolation: *ought not the Church to have suffered these things, and to enter into her Glory?* This vvill give full answer to *this setting backe*, if farther backe then yet things are. The Church may be *set-backe* as farre as the gates and suburbes of Hell; shee may be smitten into *the place of Dragons*, and yet all this vvhile be in her vvay to her highest preferment: The Church can comfort her selfe in these vvords; and vvill consider this vvithall, that, though a man hath beene smitten at the Altar, vvhether he did flie for refuge, yet it is rare to see a man smitten to death, vvhom God hath truely humbled, and brought upon his knees. My meaning is: vve doe not reade, that God ever destroyed *a praying people*, though things seeme to that people much *set backe*. I goe on now, for I must examine the Respects, In respect: first;

Luk. 24. 26

1 King. 2. 31.

1. "Of the greatnesse of distractions, vvhich have di-
"vided us all one from another.

Not all; yet curst be all that have so distracted us, for thereby they bare rule, and are multiplyed: We say againe, and say truely, *not all.* The *good* and *bad* stand out now, and are as discernable as is the right hand from the left: But joyned vve are now the closer together, the *Good* vvith the *Good*, the *Bad* vvith the *Bad*: The *good* hold vvith the *good*, never

Divide & impera.

never faster; the *Rad* are joyned with the [illegible] closer, [illegible] of the *Leviathan*, they sticke together, that they cannot be sundered: *But into their secret let my soule never come; Into their assembly mine honour be not thou united: for in their anger they slew a man, and in their selfe-will they digged downe a Wall. Cursed be their anger, for it was fierce, and their Wrath, for it was cruell: Lord divide them in Jacob, and scatter them in Israel,* Amen. So much be said in *Respect* of our destractions. The second followes, In Respect of;

Job 41.17

Gen.49.6.

II. " The multitude of Sects and Sectaries, men are di-
" ded in their opinions; so many heads, so many conceits,
" every man has his way.

1. I answer first, *Sects* there are amongst us, not a *multitude* we hope: and these that are, (the greatest part of them in my observation, which is not slight) are occasioned by the *Liturgy*, which is called, The *Divine Service*. I forbeare, but handle it and see, whether it be not all *flesh*, no *spirit* at all: And the Lord looke upon this cause, and the *offence* it hath caused, and *require* it, He will doe it. Onely let this be remembred in the meane time, that it may bee now as once it was; *After the way which, some call heresie, so worship they the God of their fathers.*

Acts 24. 14.

2. Are there Sects? A multitude saith the Doctor. An infallible signe that light and truth is appearing in more Glory. Why? Because that *Sects* appeare, because the thoughts of men are discovered. Certainly, we conclude and assure our selves, because it is so, Therefore the *Lord is building up Sion, therefore He is appearing in His Glory. A great doore and effectuall, is opened.* What followes? *And there are many adversaries*, as good a signe as can bee expected.

Psal.102. 1 Cor. 16.19.

3. Are there multitude of Sects? Yes, he might as well have said, a *multitude of Rattle-heads*. And what if there be a multitude of these? Shall we attribute this to the zeale of the Reformers? God forbid; for then wee should lay blame upon Christ Himselfe. When Hee came, did Hee *give peace on earth*? Nay, rather *Divisions*. Divisions in opinion

Luk. 12. 52.

opinion, Divisions in affection, *five in one house*, all divided and at difference about points of Religion; The *father divided against the sonne, the sonne against the father, &c.* one thought, this and the other that: It was so, and it must bee so: *There must be heresies among you, that they which are approved may be made manifest.* The third Respect followes, and in that *Respect* his Zeale boyles up and scaldeth. 1 Cor. 11. 19.

III. "In Respect of the dishonours done to the *service of God* with so much scorne and scandall to *Religion*, "that in forraine parts they question whether all this time "we have had *any*.

Any what? if he relates to the former Antecedent, *The service of God* (in charitie we will thinke so) by which hee meanes our *Liturgy* (as now it is) then we grant that it may be questioned at home and abroad, whether that be *The Divine service* or not. And truely if I might conclude the point (it is not so spirituall, nor in the clouds, too high for me) I should conclude, *It is not*, not the *Divine Service*, as some seeme to make it, even the chiefe, or whole *Service of God*. Truly I question much whether it be a *Divine Service*, or a part of the same, which yet onely is spoken against hitherto, and opposed at this time. And yet farre be it from any sober man to justifie any carriage which may bring scandall to Religion; such as is not decent and according to rule. In the second place;

2. I say, if we of the common sort are in an *extreame*, too hot and eager for the casting out of this *Liturgy*, if wee are so; It is because the contrary persons are in an *extreame* also, hot and zealous for the keeping of it in. Hence our troubles and disturbances in the Church; this the chiefe, if not the onely cause of the same, let us beare one with another; Some there are, well knowne, and their folly is made manifest who have made that *Service Booke* an Idoll, have so honored it, have so advanced it, have so adored it: therefore have some on the other side used it like an *Idoll*, have defiled and disgraced it what they could. The Lord looke upon this controversie and judge betwixt us and them. Who am I that I should judge anothers servants? he stands or falls to his owne master. But these three things I dare

confidently affirme. 1. That the greateſt part of theſe Sects, and all theſe troubles have beene occaſioned by this Service Booke; and woe to them by whom the offence commeth. 2. That ſuch affronts (let another call them diſhonours, indignities, or abuſes) had not beene offered thereunto, had not the adverſe party made that Booke an Idoll. 3. That thoſe, who have had a zeale for the caſting out this Booke, perhaps not ſo well tempered with know-
Gen. 20.5. ledge, yet can ſay as once in a different caſe, *In the integrity of our hearts, and innocency of our hands have We done this.*

3. In the laſt place I anſwer, it cannot be imagined that ſo learned and grave a Divine can referre that *any* (as Grammer requires) to the other Antecedent, *Religion*, for what if Boyes and Girles or other ruder perſons will not know their *Rule* nor will walke by it; can it be conceived, that friends at home or ſtrangers abroad will queſtion a whole *Nation* for this, whether they *had any Religion at all?* Should friends or ſtrangers doe ſo, they would put it out of all queſtion, that they had neither Religion nor Charitie neither, who could queſtion a whole Nation ſo raſhly. I ſhall ſay no more to thoſe words till the Doctour ſhall cleare them, what he meanes by *Gods ſervice*: If he meanes the *ſervice of God indeed*; that which is truely called ſo, I am confident it is not poſſible for him to cleare this to the world; That the former, or this preſent yeare, *Diſhonours have beene done thereunto.*

SECT. XIX.

The Concluſion and Reſpects mentioned in the former Section are reſerved for this.

AND now I have cleared my way of this Rubbiſh, and a *Concluſion* alſo *Diametrally* contrary to the Doctors words all along, which is agreeable to the mind of God, and to the *underſtanding* of the Godly. You ſhall have it
Pſal. 149.6 preſently, but firſt, let the *high praiſes of our God be in our mouth.*

mouth. Blessed be God the Father of the Lord Jesus Christ, Who hath given His servants, our Worthies, one heart, and one Way. And blessed be these Worthies, who have offered themselves willingly in the cause of their God, promoting the same with much zeale and much diligence. This being premised, the Conclusion is this. Jer. 32. 29.

"That the state of Religion hath never beene better; "hath never had more power, more life in it since the Re- "formation, then it hath had these last two yeares. Nay I "will goe farther backe. Religion hath never beene in "such a way to advancement, to an exaltation, since the "the day that Christ was carried up in a cloud to His "Glory, then this present yeare. The Respects follow, for I follow his order, not very good, because I doe conclude first, and prove after as he doth. In Respect first;

"That things are carried in a way so contrary to *sense* "and *reason*, and yet carried on. The *Finger*, the *Hand*, nay the *Whole Arme* of God is here; His strength and power is put forth here, that is out of question, when there is no more *probabilitie*, that the meanes can attaine the end, then what makes it onely *possible* to an Almightie Arme. Secondly in Respect;

II. *That things are set backe, and yet farther backe.* A great signe that Reformantion goes on, and shall goe on; and Religion is advancing now, and in her ascending line. Why? Because that has beene the manner alwayes, and the Lord Christ went backe and backe, even to that place we call *Hell*, and by that backe way, by that descending line, He ascended to His Glory.

III. Thirdly, *In Respect of those distractions* amongst us; No other, but what Christ hath commanded, and will have when Reformation shall come on. As He concerning Himself, the same we may say of *Reformation* in His Name. *It comes not to send peace but a Sword*; to set men *at variance* one against another [a]. It comes to send fire on the earth; It doth not give *peace*, but rather *divisions* [b]. Wee may record our Lords words with trembling, and yet every faithfull soule can rejoyce too; *Every kingdome divided*

[a] Matth. 10. 34, 35.
[b] Luk. 12. 49. 51.

t Mat. 12. 25. *against it selfe is brought to desolation* t. Certainly our divisions are not a destructive signe, not a signe of desolation, but a signe of good to all that are good. Our kingdome is not divided against it selfe, rather one kingdome divided against another; The Kingdome of *Darkenesse* against the kingdome of *Light*. And the clearer this light, the more manifest the *opposers* of it. Againe, these Divisions are of an uniting nature, they tend to *unitie*, and setting us in joynt againe: Now they that *feare the Lord speake often one* Mal. 3. *to another*: and amongst them there is a firmer union then ever. Now the wicked *are folden together as Thornes, they* Nah. 1. 11. *make a tumult* now; as once they did a little before they became *as dung for the earth*, they are taking craftie counsell Psal. 13. 20. against His people and consulting against His *hidden ones*: What followes now? As once it was, and ever will be in such distractions and seeming confusion in persons and things; strong prayers are put up against these adversaries. Now the godly give themselves to prayer, and they cast Psal. 2. 6. not away their confidence; saying, *yet God is good to Israel, yet have I set my King upon My holy hill of Sion*: Yet the Lord Christ He is King, and His kingdome shall bee advanced, and his enemies shall He dash to peeces like a potters vessell, by those very meanes, by which His enemies would dethrone Him, not suffering Him to beare rule in the world. Fourthly in Respect of;

IIII. *The Sects and Sectaries among us.* Doe they appeare? A sure and certaine signe that God is *appearing in His Glory*. Lastly in respect of, and that is the chiefest Respect, and hath in it the quintessence of all, in Respect of;

V. Those *honours* (for I take the Doctors word, willing to goe as contrary to him as he goes to the sacred Scripture the Word of truth) " Those honours that have beene " done this present yeare to the *service of God*, truely called " so and so indeed. Can they point us to a time, our enemies themselves being Judges, when the day of the Lord; The *servants* and *service* of the Lord have beene more honoured then the former and this present yeare? Many Parliaments have done worthily, but this hath exceeded them all,

in

in their *honours* done to the *service of God*. And now I have said this, I have said all: For, honour God, and His *service*, and what would we have more? Thankes be to God for their much *zeale* and *diligence* this way; And God grant they may abound yet more in their *zeale* for the worke of the Lord, and in giving *honours* to His Name, *Amen*.

SECT. XX.

God hath wrought Wonderfully for His Church this present yeare. The Citie writes the remarkables upon the Pillar *With a pen of Iron; she* nameth *the Pillar, and* dedicates *the same.*

AND now after this contention, this is easily cleared to the world, that some notable things have bin done this present yeare also, for and in behalfe of the Church. The Citie then may goe on and write the remarkables of this yeare also; What remarkables? These which the adversary allowes her. Alas what are these but *distractions* and *feares*, *Wars*, and *rumours of Wars*? Yes, something else, which are these, *That the adversary conceived chuffe, and brought forth stubble; That their owne breath as fire did devoure them.* That the lips of a foole have swallowed up himselfe. That the adversaries plotted and plotted, and the Lord brake their snares, and discovered their plots; That the adversary *girded* himselfe, and *girded* himselfe, it is twice repeated: And the Lord brake him to peeces so often, and more, for it is thrice repeated, and this yeare fulfilled in our eyes. *The adversaries tooke counsell together, but the Lord brought it to nought, they spake the Word, but it did not stand.* How so? it followes, for *God is With His people*: All this must be written first, for thus it was done. Then the Church will write according to her adversaries allowance, all the forementioned, for they followed close at the heele, very *Paradoxes* all along, things managed by an Almightie hand for her weale against all *sence* and *reason*: She writes her *distractions*, for these united her; her *feares*, for these

Esa. 33. 11

Eccles. 10. 12.

Esa. 8. 9, 10

Vers. 10.

quieted her; *violent deeds* against her peace and dignitie, these awakened her, and set her people upon their Watch-Towers: *devouring Words*, these in stead of swallowing up, preserved her, and so the *poyson of Aspes* embalmed her name for ever, This must be recorded to all Generations.

The Church can go on and write, what the Lord will do in after times, That she cannot you will say: Yes she can; for she *holds fast the confidence*[a], That by *the greatnesse of Thine arme her enemies shall be as still as a stone*[b]; He who hath wrought that and this the former yeare; This and that this present yeare, He will doe yet more: He will make the adversaries of his Church to be as *still as a stone*. Hee that brought His Church out of Egypt, did not forsake them at the Sea. To thinke now, that the Lord will make a stand here, and lift up the right hand of His adversaries, were to forget the yeares of the *Right hand of the most High*, these wonderfull yeares by-past. Such a thought were to provoke the Lord as they did at the *Sea*, even at the Red-*Sea*. But I will not call off our thoughts from what the Lord hath done, *That men may know, that thou Whose Name alone is Jehovah, art the most high over all the Earth.*

a Heb. 3.6.
b Exod. 15.16.
Psal. 77. 10.
Psal. 83. 18.

Now then, the Citie will name this *Pillar*. What can she call it but a *Pillar*? Yes, it must have a more proper Name as anciently it had, when the *Lords* of the *Philistims* were discomfited, it must be called EBEN-EZAR, *hitherto hath the Lord helped us*. Maugre the Malice and rage of the adversary yet HITHERTO. Notwithstanding the power and policie of the enemy, yet HITHERTO *the Lord hath helped us*. Over this *Wall* (that is not high enough) over this *Hill*, and that *Mountaine*; through that gulfe, and those straites; All along backwayes, and crooked pathes; hard by the dennes of Lions, and mountaines of the Leopards, hath the Lord brought His Church HITHERTO. Blessed be His Name.

1 Sam. 7. 12.

Therefore she will *Dedicate* this Pillar also. To whom? Not to man; not to his wisedome, nor to his might; though yet she will give as much to Man, as he is capable of. Her heart is loyall, choyce, and chast too. It cannot

be

be *Raviſhed* (it is the Doctors word) but with the loving kindneſſe of a God; nor is it *indeared* to any thing but to her *Chriſt*. The Citie will dedicate this Pillar to the KNOWNE GOD: *knowne by executing judgements, and ſhewing mercies.* This is all, but ſhe muſt write this in Braſſe, and with a pen of Iron, in Capitall Letters, that he who runs may reade them, and the generations to come may looke on, and ſay, *What hath Jehovah done for our fathers?* Wee their children will truſt in him. *Amen.* This *Pillar* will be an ornament to the Citie, the moſt becomming and ſpecious that ever was ſeene in the world.

SECT. XXI.

The Adverſary is offended hereat; better pleaſed with a pile *of Images, then with a* pillar *erected for* praiſe. *This* Treatiſe *with Gods bleſſing upon it may informe him and make him wiſer; It is concluded with two words to little children; that they may account theſe* Idoll-pictures *fit to be played with now, and to be caſt out hereafter.*

THe Adverſaries now (I meane not the Croſſes Neighbours, I ſuppoſe them reaſonable men, and reaſonably well ſatisfied; but the Adverſaries) will never yeeld to us at this point. They are as ſtiffe againſt *Pillars* to be erected for prayſe, as they are for Images to be erected for Prayer. No matter what they are *for*, or *againſt*; *The workes of the Lord are great ſought out of all thoſe, that have pleaſure therein*: And the word of the Lord is mightie, and will be ſharpe in the hearts of the Kings enemies: Such are they, who turne His glory into a lie. So the Lord hath ſaid more then once or twice in this Treatiſe. If we ſhall walke *contrary* thereunto, He will walke contrary to us; and then woe unto us; nothing can be for us, or proſper in our hands, for, *if He withdraw not his anger, the proud helpers do ſtoope under Him*: And ſo we have our leſſon alſo. Job. 9. 13.

To conclnde, here is as much alſo yeelded for *ornament*, as can be by Scripture allowance; if they will have more, if